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"A little child shall lead them."

THE  
OLIVE BRANCH  
OF  
PEACE AND GOOD  
WILL TO MEN

ANTI-WAR HISTORY  
OF THE BRETHREN  
AND MENNONITES,  
THE PEACE PEOPLE  
*of the* SOUTH, DUR-  
ING THE CIVIL WAR  
1861 - 1865



*By*  
S. F. SANGER *and* D. HAYS

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ELGIN, ILL.:  
BRETHREN PUBLISHING HOUSE  
1907

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## PREFACE TO THE REVISION.

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THE manuscript for this work had been prepared for the press in 1898, but its publication was delayed because some important matter it was desired to have inserted was not then in hand. This has since been obtained, and by order of the General Missionary and Tract Committee, and the request of Bro. Sanger, the work has been re-edited by the undersigned, who by personal visits and an extensive correspondence has aimed to secure greater accuracy and completeness. All matter not related to the subject has been omitted, and it has been the writer's purpose throughout to make it the exponent of a principle held sacred by our people, and to send it forth on its mission of Peace and Good-will.

D. HAYS.

*January, 1907.*

**1703917**



## PREFACE

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MT. MORRIS, ILL., October, 1897.

AT a recent meeting of the General Missionary and Tract Committee it was decided to publish in book form a history of the trials and experiences of the Brethren during the late war between the States. The object of the book is to set forth our nonresistant and anti-war doctrine and also to show what was endured by our brethren, through God's help, to maintain these principles. It is believed the experiences of those dark days will be helpful to future generations in "contending for the faith which was once delivered unto the saints" in adversity as well as in prosperity.

The book is to be published by the Brethren Publishing House, and all the profits from its sale go to World-Wide Missions of the church.

The Committee has appointed Elders D. Hays, of Broadway, Va., and S. F. Sanger, of Calverton, Va., to compile this work, and any assistance rendered them by those whose experience comes within the scope of the book will be greatly appreciated.

THE GEN. MISS. AND TRACT COMMITTEE.

In compliance with the above action of the General Missionary and Tract Committee, Brother S. F. San-



ger, then at Calverton, Va., after receiving his outfit of stationery, etc., with which to begin work on our Anti-War History, sent out a number of circular letters to all whose names and addresses he could get that were in the number of imprisoned brethren in Richmond and Harrisonburg, Va.

The following is a copy of the circular letter sent out December 6, 1897:

Dear Brother: You will see from the enclosed statement from the General Missionary and Tract Committee what is in prospect. If you have had any experience or have in possession information pertaining to the trials and imprisonment of any of our Brethren during the War of 1861-5 on account of our peace principles, will you kindly submit the same to writing as you know them to be facts,—in the order and under the headings indicated below?

1. The incident. (Tell what occurred.)
2. The time and place of the occurrence. (Give the date as near as you can, and also the place.)
3. The persons. (Give the names of all connected with the incident.)
4. The history. (Tell all you know about the incident.)
5. Personal experience. (Relate your own experience in this line, if you had any,—whether imprisoned, drafted, or caused to leave home because you were opposed to war.)

Please answer the above questions as fully and

correctly as possible and forward the same for the use of the Committee on Compilation as early as you can, to

S. F. SANGER,  
Calverton, Va.

The response to this circular was generally prompt from Virginia, Tennessee and the West, and a number of these statements were identical, which, in order to avoid as much repetition as possible, have been carefully edited. This was agreeable to the expressed wishes of the writers who sent in their experiences.

Then, agreeably to the suggestion of Brother Sanger "that since our early brethren suffered greatly for their faith's sake in Germany—before they emigrated to America—this history should be incorporated in our book so as to preserve it and give it a wider circulation,"—this has been considered in a brief yet comprehensive way in Part I, Church and State. Later, September 13, 1898, Brother Sanger wrote, "I still think it would be good to have a copy of the Act of the Confederate Congress granting exemption to our brethren from military service. It would show that the law-makers were a considerate people and favorable to us." This important document, after considerable delay, was traced through the Record and Pension Office, Washington, D. C., to the Congressional Library, where a copy of it was obtained and is given entire at the close of this book.

The leading purpose of the book has been kept steadily in view—to set forth the nonresistant doctrine of the church and to show what the Brethren endured to maintain the principles of peace and to

secure for us, under the blessing of God, the liberty we now enjoy.

A number of illustrations of the war period have been secured. The most valuable of these in illustrating the Civil War period were produced by Sister Rebecca Bowman, of Harrisonburg, Va., some of which are original. We are especially indebted to her for the sketch of "Thunder Castle," the "Old Court House," "Perpetua," "The Virginia Sisters," Petersburg, W. Va., and the Home of Eld. Daniel Thomas as it was when he was living.

We are also indebted to Geo. P. Brown and Co., Beverly, Mass., and to the publishers of *Souvenir*, German Baptist Conference, Harrisburg, Pa., for valuable illustrations. To all others who have written to us we hereby express our thanks for their words of encouragement, such as, "Success to you in your work." "I should like to see the book." "I hope to see a copy of the book." "I trust it may help to hasten the time of universal peace."

D. H.

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Upon the whole, the object in publishing this little volume especially as it relates to the Civil War, is threefold: First, to give a true and faithful record of the sufferings and experiences, largely from the personal testimony of those who, through religious convictions, declined to bear arms against their fellow-men, believing that Christians should not take up the sword, but follow the teachings of the "Prince of Peace."

Second, to testify to God's goodness in protecting

them in, and delivering them from, prison, as well as freeing them from military service during the remainder of the war from 1862 to 1865.

Third, to strengthen the faith of Christians who may yet be required to suffer persecution for the sake of Christ and his Gospel of *good will* to men.

Trusting that future generations may be blessed and strengthened through the perusal of this volume, we send it forth under the blessings and guidance of Him to whom all praise belongs.

SAMUEL F. SANGER.

DANIEL HAYS.



## INTRODUCTION

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THE object of presenting to the public a History of the Brethren as a peace people, or suffering persecution for Christ's sake in time of war, is that our peace principles, and our relation to the government in maintaining these principles, may be better understood. It is to be regretted that the relation which the Brethren as a peace people sustain to the civil government in time of war, is so little understood that some have been led to conclude we are not friendly to the civil authorities when we refuse to take up arms. But we are now living in an age when "light is spreading and bayonets think," and we are confident of a considerate hearing when we assure our fellow-men that the righteousness of a people is the glory and strength of a nation. There is no conflict between the kingdom of Christ and the kingdoms of this world, which God has set up for the protection of his people. The separation of church and state, now fully recognized by the people of our land, is a fundamental principle in the teaching of Christ who declares, "My kingdom is not of this world." The relation between the kingdom of Christ and civil government is set forth in Romans 13: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the

power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." From this it is clear that governments are ordained of God for the protection of the righteous and the punishment of the wicked. The Christian is required to be subject *to* the "higher powers," though he is not a subject *of* them. The Christian is a subject *of* the kingdom of Christ, the Prince of Peace. The government that respects the peace-loving, nonresistant principles of the Christian religion has the strongest support that the righteousness of her people can give: a quiet submission to the laws, their tribute, and their prayers.

The world needs such a diffusion of knowledge as will cause men to think and nations to reason. Governments are helpless in the hands of an unenlightened people. Rulers are driven to desperate steps by disloyal subjects. A peace-loving people creates a like sentiment among others from subjects to rulers, and the threatening war clouds often disperse before the brighter light of peace and truth. The leaven of peace must be infused among the people. Peace among the nations can be reached in no other way. Rulers are powerless to control the war-like spirit of their subjects. The only remedy is for each one to become an advocate of peace, each society a peace society, each church a peace church, for the diffusion of peace, love and good-will among men.

The great Teacher never attempted to reach the people through their rulers. It was among the people that he labored to establish his religion; and it was to



the people of all nations that he sent his disciples to teach the same doctrine of love and good-will among men. Christianity, like its Founder, is not selfish. It reaches out with loving invitation to all men in all nations. The universal diffusion of the Christian religion will insure the universal prevalence of peace.

During a war the energies of a nation are directed toward the manufacture of the sinews of war. The moral, intellectual and spiritual interests of the people are made subservient to this. All the prayers for peace, the lessons of love, and the deeds of philanthropy are lost in the gloom and horrors of human strife. What avails it that the mother has bestowed all the treasure of her affections upon her innocent boy? The innocence of youth is lost in the hardened soldier, and the gentle nature of his early life becomes the instrument of revenge that seeks a life as precious as his own. The destruction of human life is by no means the greatest calamity attendant upon war. The body, it is true, may be mangled in the conflict, but the soul becomes blackened by rage, and distorted by revenge, and the injury bestowed is often irreparable, as death shuts out forever the possibility of forgiveness. The forgiveness of injuries is not contemplated in war; it is not within the reach of those engaged in human strife. How revolting the spectacle! Brothers of the same race, often of the same family, meet as foes to perish in the conflict, unforgiving and unforgiven!

Then the cause of war often hinges upon a single point, and after two nations have exhausted their resources in devastating war, the question at issue is as

much undecided as before the war began. If peace commissioners are necessary at the close of a war to determine conditions of peace, why not submit the question at issue to arbitration at once? Is not war then an insult to human reason? Has not the time come when reason shall assert her rights in the council of nations? One of the encouraging signs of the times is that arbitration of all differences between nations is meeting with favor by the more considerate among the enlightened nations. The initial step seems to have been taken when, at a meeting of delegates from the United States and the government of England, it was proposed that all matters of international controversy be submitted to arbitration, and it has since then assumed a more definite shape upon the establishment of the Hague Court.

Then it becomes more than ever the duty of every sincere lover of the Prince of Peace to point out the way to a peaceful solution of national grievances. The youth of our land should be taught the grandeur and glory of self-sacrifice,—that there is a higher standard of bravery than meeting a foe in mortal combat; that it is more courageous to receive an injury without resentment than it is to inflict an injury for wrongs imagined or received. Truly the “fruits of the Spirit,”—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,—are evidences of the heaven-born origin of the Christian religion, and the man who is a servant of the Prince of Peace, whose kingdom is not of this world, is willing to suffer persecution for Christ’s sake rather than to take the life of one for whom Christ died.

When a perfect horror of the shedding of human blood and the taking of human life is made a part of the education of every boy and girl throughout the land,—when every minister of the Gospel shall raise his voice in the interests of peace and the common brotherhood of man,—when rulers shall turn their rewards into more legitimate channels and bestow more honor upon the benefactors of the human race than upon the destroyers of mankind,—then shall we see the dawn of a better day,

D. H.



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# PART ONE

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## THE OLIVE BRANCH OF PEACE

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The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them.—Isa. 11: 6.





Olive Branch

Gettysburg

Oct 10<sup>th</sup> 1895

From - D. L. Miller

To - D. D. Hays.

## THE OLIVE BRANCH OF PEACE

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THE world's great need was peace. For about four thousand years war and strife made sad work among men. The strong trampled upon the rights of the weak, and the defenseless were at the mercy of the wicked. Many a prosperous country was overrun by a merciless foe. Many a beautiful home was laid waste. Many were the lives destroyed,—strong men, helpless women, and innocent children.

This was a long, dark night of human misery, but the world's hope gave promise of the dawn of a better day. The star of Jacob appeared in the East. The Sun of Righteousness arose with healing in his wings. Christ, the Prince of Peace, was born as the world's Redeemer. His birth was announced by the angelic host with "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN." "Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2. This was according to the prophet Isaiah. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. Then, according to the prophecy, the declaration of angels, and the testimony of the evangelist, Christ is introduced to the world as God's best gift of love and good-will.

Christ revealed the true character of God. He taught us to pray to him as "our Father;" that as God is our Father, we all are his children, and members of the same family; and that as God loved us, we also ought to love one another.

God's love in sending his Son into the world was an overture of peace. God gives the world the assurance of his love by an act so great that heaven and earth cannot measure it. God comes to the world and reaches over poverty and wretchedness and offers life and peace to those living in sin. It is said that it is impossible for a person to know that he is loved without feeling some degree of love in return. We love him because he first loved us.

In setting up his kingdom Christ lived a life of peace. If the nature of a kingdom may be seen in the life of its founder, then from the manger to the throne may be seen the unmistakable evidence that he was the Prince of Peace. Possessing unlimited power over the children of men, he suffered their reproaches without resentment, and endured without complaint all the trials of a bitter persecution. When in the greatest need of assistance, he was forsaken by his followers. He even forbade the use of the sword for his protection. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shears is dumb, so he opened not his mouth." Isa. 53: 7.

Then the power of his kingdom rests not in force, but in the purity and spirit of his example and precepts which he impressed upon the minds and hearts of his people. He gave the world a pure religion, and



The Angel and the Shepherds.

illustrated it by his own example as he taught it by precept. His emphatic, "I SAY UNTO YOU," sweeps away all other laws, when he says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil." And again, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

In giving the Golden Rule to the world, it implies that each one desires to receive good and to enjoy happiness. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This great rule of life and conduct, when observed in the spirit of Christ, produces charity toward all men, kindness to the erring, love to our neighbor, the denial of self for the happiness of others, and the exercise of the spirit of forgiveness toward them who do us wrong. These principles are high and noble. They place us above the low and baser passions of human nature. Those who observe the Golden Rule *begin* such a course of good deeds toward others as they desire to receive in return. It will convert enemies into friends, reconcile all difference among men, and bring in the reign of universal peace. D. H.

## THE CHURCH WHOSE FOUNDER IS THE PRINCE OF PEACE

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My kingdom is not of this world.—John 18: 36.

CHRIST'S mission of peace to the world has been committed to the church. All must admit that the principles of peace are essential to the nature and existence of the church, if the church would maintain a vital union with her living Head. In its original purity the church is known in history by her advocacy of peace and her opposition to war. When Christ prohibited the rendering of evil for evil, he pronounced blessings upon the meek, the merciful, the peacemakers, with the great rule: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The spirit of peace, of love and good-will may be seen throughout the teachings of Christ and the apostles. No fact is more clearly established in history than the fact that the early Christians understood the precepts of Christ to prohibit war. Origen, in the third century, says: "We no longer take up sword against nation, nor do we learn war any more, having become children of peace for the sake of Jesus who is our leader." Justin Martyr, in the second century, says: "We who formerly used to murder one another, now refrain from making war upon our enemies."

What a wonderful evidence is this of the transforming power of the Christian religion?

Tertullian, in the second century, says: "Inquiry is made whether a believer may turn himself into military service, and whether the military may be admitted into the faith, even the rank and file, or reach inferior grade to whom there is no necessity for taking part in sacrifices or capital punishments. There is no agreement between the divine and the human sacrament, the standard of Christ and the standard of the devil, the camp of light and the camp of darkness. . . . But how will a Christian man war, nay, how will he serve in peace without a sword which the Lord has taken away?"

The extracts from the writings of Justin Martyr and Tertullian show clearly that the church in the second and third centuries held war to be inconsistent with Christianity. The Waldenses, of later date, according to Robinson and Neander, held it "unlawful for a Christian to take oaths, to bear arms, or to shed human blood." "They condemned absolutely the oath, all shedding of blood, military service and the punishment of death."

To this testimony of faithful witnesses from the pages of history, we will add the evidence of the church of the Brethren in Annual Meeting of 1845: "In regard to our being altogether defenseless, not to withstand evil, but to overcome evil with good, the Brethren consider that the nearer we follow the bright example of the Lamb of God who willingly suffered the cross, and prayed for his enemies, who, though heir of all things, had on earth 'not where to lay his head;' the more we shall fulfill our high calling and obtain grace to deny ourselves for Christ and



his Gospel's sake, even to the loss of our property, our liberty and our lives."

Then, in 1864, during the Civil War in the United States, the church in Annual Meeting made the following declaration of her peace principles: "We exhort the Brethren to steadfastness in the faith, and believe that the times in which our lots are cast, strongly demand of us a strict adherence to all our principles, and especially to our *nonresistant principle*, dear to every subject of the PRINCE OF PEACE, and a prominent doctrine of our Fraternity, and to endure whatever sufferings, and to make whatever sacrifices the maintaining of the principle may require, and not to encourage in any way the practice of war."

How much we are indebted to the church for the maintenance of the principle of peace, during the fiery trials of the Dark Ages, and the fierce opposition she had to endure in more recent times, we now can scarcely realize. Wherever the church has gone in her mission to save souls, she has carried light, liberty, and the blessings of peace with her. Education, civilization and refinement have followed her course, and wherever she has found a resting place, and has been permitted to spread her doctrine, and to enlarge her tents, there the elevating influence of her presence is felt and seen in the high moral character of the people and the development of the material resources of the country, for the comfort and prosperity of the laboring class. We enjoy the blessings of peace to-day because the church, with a fortitude unwavering, and with a courage more than human—breasted the storm of persecution, and, by patience and persistent effort,

has at last been permitted under God's blessing, to preach without hindrance a pure Gospel as the world's only hope, and to unfurl the banner of peace as "an ensign to the nations."

The beauty, purity and glory of the principles of peace are so far above sinful human nature, that, if there were nothing else to recommend it, these alone attest the divine origin of the Christian religion. The spirit of forgiveness, the love of enemies that seeks their reform, the sacrifice of self for the good of others, to receive and bear an injury without seeking revenge, are principles so pure in conception, so exalted in character, so far reaching in their influence upon the life and nature of man that the possession and practice of them place the evidence of the heaven-born origin of the religion of Christ beyond the cavil of skeptics, and the blasts of infidelity.

Let it, then, be recorded as a monument of ages past, as the glory of all lovers of the Prince of Peace, as a prophecy of the coming and nature of the Redeemer's everlasting kingdom, that the church has never stained her garments with human blood. If it be true that every denomination stands for some particular aspect of the truth, then let it be known that "peace on earth, good-will among men," is a prominent doctrine of the Brethren church. Upward toward God, then, let us rise in purity and holiness. Onward toward the coming kingdom let us press in righteousness and peace, that we may, by living a life of heaven on earth, be prepared at last to enter the golden gates.

Like the mountain top clothed with perpetual snow, far above the reach of cyclone, or earthquake shock,

with her white crest, emblem of purity and truth, bathed in sunlight, while below perennial streams flow out and on to water the thirsty land, so stands the church, "as a city set upon a hill," above the blasts of infidelity and the upheavals of strife and war, sending the light of truth, and peace, and love throughout the earth to bless the nations.

D. H.

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## CHURCH AND STATE

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### The Persecution of the Brethren in Germany and America

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How the passive endurance of wrong, and the peaceable lives of nonresistance induced governments to recognize their rights, and to grant liberty of conscience.

The highest and purest conception of civil and religious liberty is a Free Church in a Free State as defined by Dr. Schaff, "a self-supporting and self-governing Christianity in independent but friendly relation to the civil government." This liberty was planted on American soil by persons seeking a refuge from persecution on account of their religion, but, thank God, it is no longer confined to America.

In 1636, Roger Williams established a colony at Rhode Island as "a refuge for persons distressed in conscience." Here full religious liberty was made a part of the fundamental law.

In 1649 the Assembly of Maryland passed the "Tol-

eration Act," that "no person within this province, professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced for his or her religion, or in the free exercise thereof." In 1682, Wm. Penn, who was a sincere advocate of religious liberty, with the motive to provide "an asylum for persecuted Christians of his own faith," established a colony in Pennsylvania where freedom and equality of rights in all matters of religion were proclaimed. In 1688, six years later, Parliament passed the "Toleration Act," but it was not until 1833 that the British legislature recognized the objection of Friends to taking oaths and accepted instead a simple affirmation. These privileges were obtained by the Friends in England solely by the power of passive resistance, and it should be recorded as a singular proof of the efficacy of the faithful continuance in doing what is right.

In 1789-91, the first Amendment to the Constitution of the United States provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." By this act the United States Government has incorporated in the fundamental law of the land the fact of "absolute religious liberty," and "the entire separation of Church and State."

Wm. Penn, in the settlement of Pennsylvania, gave to the world the example of the triumph of peace over physical force. He bought the territory of the Indians themselves, and made a treaty of friendship with them under an elm tree, and the savages assured the "Quaker King" that "they would live in love with

him and his children as long as the moon and sun should shine."

The way was now open for the peaceable settlement of Pennsylvania. Our people, the Brethren, who were persecuted in Germany, at the invitation of Wm. Penn commenced emigrating to America. The greater part of the Brethren came in 1719-29, and quietly settled at Germantown, near Philadelphia, gradually extending their settlement, a number going to Amwell, New Jersey; others along the Schuylkill into the adjacent counties westward, then south through Maryland into the Valley of Virginia and Tennessee, and later into the agricultural sections of the great West. The hand of Providence may be seen in it all. As it was with the infant church at Jerusalem, when by the hand of persecution the brethren then were scattered abroad and they went everywhere preaching the Word (Acts 8: 4), so our Brethren on account of persecution left Germany and came to America, and following the tide of emigration have been scattered over some of the best agricultural sections of the United States, and wherever they went they planted churches which under God's blessing increased with the development of the country.

We now pause to consider the question,

#### WHAT WILL A NONRESISTANT PEOPLE DO IN TIME OF WAR?

This question comes from many parts of our homeland, from Europe, and from far-away India. The solution we will find in the experience of our own peo-





William Penn's Treaty with the Indians.

ple, the Brethren, who in time of peace and in time of war have been non-resistants. We know not what God may have in store for us in the future, the past at least is secure; and as he has been with us in the past, we trust him for all that is to come.

It may in a general way be said that the spirit of a people may be seen in their representative men. History brings to our view many examples of noble men and women, and to prove the sincerity, piety and virtue of a body of Christian men and women, we can do it no better than by giving some illustrious examples.

*Historical Data Card No. One.*

HARLEYSVILLE, PA., DEC. 20, 1905.

Daniel Hays, Broadway, Va.

*Dear Brother:*—I did not write the article you speak of, but I may have furnished the data, as Mrs. Rosenberger has been to see me a number of times. Concerning the account of the sufferings of Bro. Saur, I know nothing about the lady you name; but Dr. Brumbaugh had my papers on the sufferings of Saur, and as far as I know got all from me that he wrote about Saur. As I am in my 86th year and nearly blind, I dictate to my daughter. Fraternally yours,

ABRAHAM H. CASSEL.

*Card No. Two.*

COVINGTON, OHIO, DECEMBER 18, 1905.

Daniel Hays, Broadway, Va.

*Dear Brother:*—"The Christian Soldier of Cre-

feld" was published in the *Sunday School Times*; then the *Gospel Messenger* copied it. I wrote the article, but I would like to say that Brother Abraham H. Cassel had the records, and I read them in his library.

Your Sister,

ELIZABETH D. ROSENBERGER.

### JOHANN NAAS.

Johann Naas, the most eminent of the Brethren's early preachers was born in 1669 or '70, at Norten, a town in the province of Westphalia, twelve miles north of Emden. He was one among the first fruits of the Brethren in Crefeld, and, on account of his disinterested piety and great natural endowments, he was soon called to the ministry, in which he manifested so much zeal that his field of labor at Crefeld appeared too small for his ardent desire to extend the knowledge of the newly discovered truth. Hence he made several very successful tours through the adjoining provinces as a traveling missionary, in which he suffered many privations, and once narrowly escaped being pressed into the army of the king of Prussia. This incident is given in the following narrative:

#### THE CHRISTIAN SOLDIER OF CREFELD.

Johann Naas and Jacob Preiss were traveling together, preaching first in Crefeld, then in Marienburg. It was at this time when the caprice of Frederick William for a regiment composed of giants had obtained world-wide renown. No expense of money, fraud or intrigue was spared to obtain gigantic men. Johann



Naas was a veritable Saul, standing head and shoulders above his fellows. The king's officers asked him to become a soldier. This he firmly refused to do, as he advocated peace principles. They proceeded to torture him, but without effect. At last they took him before the king.

"Sire," said the captain, "this man absolutely refuses to enlist in thy service. We have brought him to thee to dispose of according to the will of your Majesty."

The king scrutinized the prisoner very closely. Then addressing him said: "You would make me a very desirable soldier. Tell me why you will not enlist."

"Craving forgiveness of your Majesty," was the reply, "I have long ago placed my name upon the noblest and best of enrollments, and I would not,—indeed, could not,—become a traitor to him. Therefore I can not enter thy service."

"To whom do you belong? Who is your captain?" queried the astonished king.

"My Captain," said he, with a quick dramatic gesture, "is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and, your Majesty, I can not, and will not, forsake him."

"Neither will I that you shall forsake him," answered the king. And, handing him a slight token of respect for his fidelity, he dismissed him.

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He emigrated to the United States of America with the second company of the Brethren in 1729, and staid with the church in Germantown, until 1733; then he

with four other families crossed the Delaware, and settled at Amwell, New Jersey, and immediately founded a church there which is in a flourishing condition yet to this day. During his lifetime this church was the spiritual birthplace of more Brethren than perhaps any other in the Union. In fact most of the churches were planted by emigrants from this; for on account of their straitened circumstances they were continually moving to other and newer settlements to procure cheaper homes.

It is said by one of his contemporaries who knew him well, that he was unequalled as a preacher,—being a German “Whitefield,” or a “Boanerges.” Several of his hymns, which are still in use by the Brethren, also speak well of him as a poet, or hymnologist. He is further represented as being very mild and charitable almost to a fault, inasmuch that he occasionally differed from his brethren in the administration of judgment to offending members. He died ripe in years and full of faith on the 12th of May, 1741, and is buried amidst many of his spiritual children, in the Brethren’s graveyard at Amwell.

Although he was twice married, he left no issue that we know of except two daughters. One of them was married to a Brother Wilhelmus Graw in Crefeld, who never came to America. The other married a Hannes Landis who afterwards joined the Seventh-day Baptists, and went to Ephrata; but soon became dissatisfied with that community, and in 1735-6 was reconciled again to the Brethren and became a member of the church in Conestoga, where he lived till death took him home.

A. H. CASSEL.

We are also indebted to Bro. A. H. Cassel for the following facts concerning Bro. Christopher Saur. The account of the sufferings of Bro. Saur during the Revolutionary War in 1777-8, shows that the peace principles of the Brethren, and their refusal to take the oath were not understood by the authorities at that time. It was during this trying period that the *passive resistance* and *patient suffering* of Christopher Saur and others of the same faith, induced the government to recognize the nonresistant principles of the Brethren and others, as well as their opposition to the "oath;" and though Benjamin Franklin at one time (1747) had assailed the Quaker doctrine or "nonresistance," he and General Washington, both of whom had knowledge of Christopher Saur and the Quakers, were led to give their assistance in framing the Constitution and to put their signature to the famous charter of American Liberty.

### CHRISTOPHER SAUR.

In all probability Christopher Saur, of Germantown, Pa., was one of the most remarkable men with whom our Brotherhood has been blessed. On Feb. 24, 1737, he united with the church, being then in his sixteenth year. He enjoyed the best educational advantages for that age, possessed a mind of more than ordinary ability, and in his day wielded an influence with pen and tongue second to few in America.

He carried on an extensive printing business, published and edited a newspaper that reached a weekly circulation of about ten thousand, established large

paper mills, and with his father established the first type foundry on the continent. He published nearly two hundred different books, translated a number of them into the English language, printed the first Bible published in the United States, printed Sunday-school cards, and encouraged Sunday schools, wrote and spoke against the evils of slavery, and took a leading part in founding the German Academy, made a public speech in favor of the Academy and was one of the largest contributors to the fund for erecting the building.

All this and much more he did in addition to traveling and preaching extensively, for he was an elder in the church, much respected for his learning, piety, loyalty and rare ability. As a speaker, he was eloquent, profound and impressive, and wielded a pen whose power was felt throughout the land. Where is the man who has left such a record! When we read what this man performed in the short time of sixty-three years, it seems almost incredible.

During the Revolutionary war he was stripped of all his property and died a poor man. His remains now rest in the Methatchen burying ground near Fairview and Norristown, Pa.—*From J. H. Moore's Sketch.*

"A true account of what happened to me, Christopher Sower, during the late war.

"Having heard how a number of *Quakers were banished and carried away to Virginia*, and being informed that there were yet some hundreds of substantial inhabitants on the list to be taken up and secured, among which my name was also put down; and as

there was already a beginning made and some of the Millers and others on the Wissahickon were actually taken away from their families, I considered what I would best do. Knowing that Germantown would always be a disturbed place, for English and Americans would continually march through it, forwards and backwards, and having three of my children already living in Philadelphia, I bethought myself to go there too—to *live with them in peace*. Accordingly I went to Philadelphia on the 19th day of October, 1777 (many months before the act was made which forbade to go to Philadelphia), and so I lived there quietly and peaceably till the 23rd day of May, 1778, when I went back to Germantown again, and was in my house that night and the next day until 10 o'clock in the evening, when a strong party of Captain McLean's company surrounded my house and fetched me out of my bed. It being a very dark night, they led me through the Indian corn fields, where I could not get along as fast as they wanted me to go, so they frequently stuck me in the back with their bayonets until they brought me to Bastian Miller's barn, where they kept me till next morning; then they stripped me naked to the skin and gave me an old shirt and a pair of breeches so much torn that I could barely cover my nakedness. Then they cut my beard and hair, and painted me with oil colors, red and black, and so led me along barefooted and bareheaded, in a very hot sun-shining day, until a friend of mine, seeing me in that condition, asked them whether they would take the shoes from me if he would give me a pair. The officer in charge of me gave his word for it that they

should not be taken from me, and so he took the shoes from his own feet, and the hat from his head and gave them to me. But after we had marched about six miles, a soldier came and demanded my shoes and took them and gave me his old slabs which were so hard and torn that they wounded my feet very much. On the 26th, at 9 o'clock, I arrived at the camp near Valley Forge, and was sent to the provo.

“ My accusation in the mittimus was, ‘an oppressor of the righteous and a spy.’ On the 27th in the morning God moved the heart of the most generous General Mühlenberg to come to me and to inquire into my affairs, and promised that he would speak to General Washington and procure me a hearing, and the next day sent me word that I should make a petition to General Washington, which I did, and through the good hand of Providence and the faithful assistance of said General Mühlenberg I was permitted to go out of the provo on the 29th day of May. But as I was not free, it being against my conscience to take oath to the States, I was not permitted to go home to Germantown as appears by the following pass, viz :

“ ‘ Permit the bearer hereof, Mr. Sower, to pass from hence to Methatchey; not to return to Germantown during the stay of the enemy in this State, he behaving as becometh. Given under my hand at the orderly office this 30th day of May, 1778.

“ ‘ NICHOLAS GILMAN,

“ ‘ Assistant Adjutant General.’

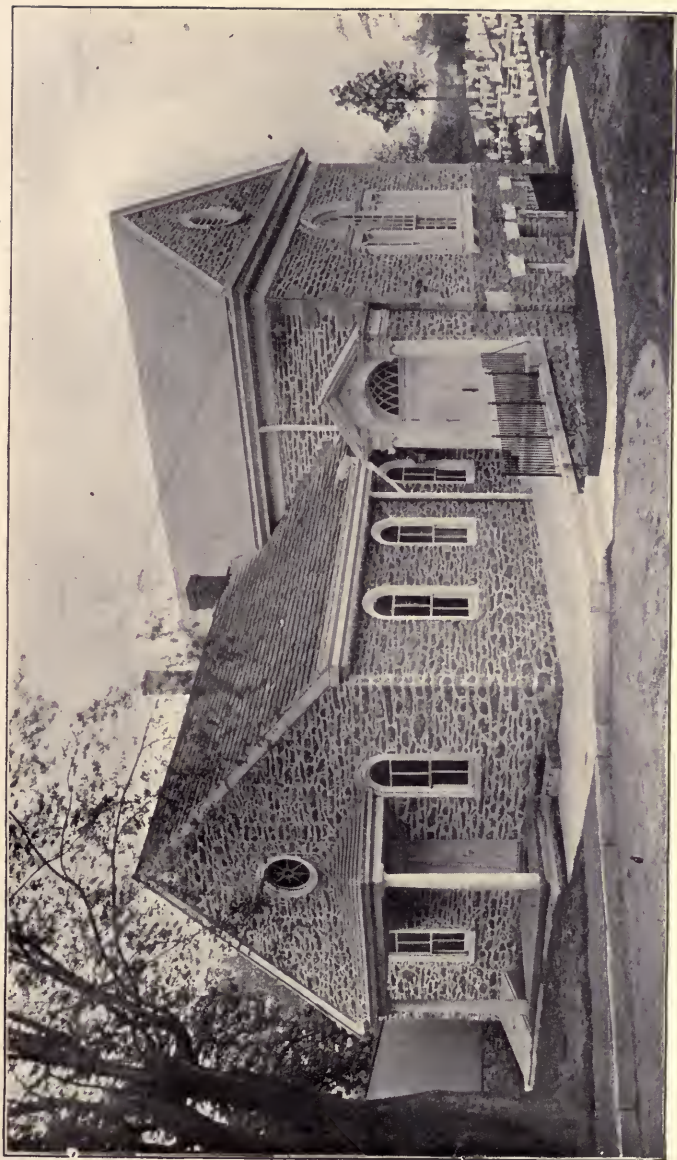
“ So I went to Methatchey and stayed there till the 23rd of June, when I returned to Germantown and

there lived quietly until the 27th of July, when Cols. Smith and Thompson came to my house and asked me whether I had entered special bail at the supreme court in Lancaster. I told them 'no.' 'Why not?' said they. 'Because I had no notice.' 'That can not be,' said Thompson; 'it was in newspapers and handbills.' I told them that I had at that time been in the provo and at Methatchey and had seen none of those papers, and nobody had told me of it till after the time had expired. 'Have you then taken the oath to the States?' 'No,' was my reply. 'Why not; were you so attached to the king?' 'No; it was not the attachment to the king, but because you have in your "Act" that they who do not take that oath shall not have a right to buy or sell, and as I find in the book of Revelation that such a time will come, when such a mark would be given, therefore I could not take that oath while it stood on that condition.'

"'But you went to the English at Philadelphia,' said Smith. I said, 'Yes, and do you know why?' 'No,' said he, 'nor do I want to know.' Then they told me that they were come to take an inventory of my personal estate and sell it, and to rent out my real estates. I told them I would submit to all that the Lord permitted them to do, and so Smith stood guard that I might not put anything out of the way, and Thompson went out to get appraisers and a clerk, and so they began to appraise. I then begged of them they should let me keep my bed, but Smith gave answer, they had no right to let me have anything besides my clothes and provisions (which last they did not abide by, for when they found a barrel of beef in the cellar they took it

down, although it was provision). I then begged for a few medicines which I had put for my family use, being chiefly of my own and my father's preparations, and nobody else knew anything about them, what they were; but Smith said, 'No, medicines are very valuable, they must be sold.' Then I begged for nothing more except for my spectacles, which was finally granted. Then on the 28th they told me that I must quit the house now, for they must rent it out; and so I moved out of it on the 30th of July. Then they proceeded to sell my effects. But before the sale came on my son Daniel endeavored to stop it, and applied to Thomas Mattock and asked him whether his father should not have a hearing. He replied, 'Yes, but we must sell his effects first.' He then applied to Mr. Lewis to stop the sale till next court, who endeavored all he could to do it. But they had invented a lie, namely, that I, or some of my people, had secretly crept into the house, and had destroyed all the New Testaments and that if the sale did not go on, all would be destroyed before the said court would come on, and so they passed on with the sale of all my personal estate, and rented out my several houses and lands for one year, and then sold them also, contrary to the *concession of the convention* in the case of forfeited estates, by which no real estate could have been sold before my youngest son is of age. And so they have not only broken the fundamental rule (of the government) in selling my estate; but have also published *me* in almost all the newspapers as a traitor, without any cause and without ever giving me a hearing, or trial. Al-





*The Germantown Meetinghouse in 1890.*

though I never had gone a mile from the place of my abode, and their own attorney, Mr. Bradford, has himself declared to a friend of mine, that if I had not forfeited my life, I had also not forfeited my estate, for they had no more right to my estate than to my life."

#### HIS LAST DAYS AND HIS DEATH.

I close this pathetic "account of injustice and persecution" with an extract from a Memorial Address by M. G. Brumbaugh, of the University of Pennsylvania, delivered in the church of the Brethren at Germantown, January 1, 1899:

"When the fury of war had blasted his hopes and impoverished his life, he was still rich; rich in his devotion to duty, rich in the love and confidence of his friends, and rich in religious zeal.

"Even in his poverty God opened to him a refuge. At Methacton the homeless and wifeless old saint of God found a refuge in an old building, perhaps the one-room upper story of a spring house, belonging to Conrad Stamm.

"Accompanied by his devoted daughter, Catharine, he left the house of Brother Henry Sharpnack in Germantown on April 7, 1780, and went to Methacton to die.

"To the credit of his memory and as an example to all men he was able to record in the last days of his life, in a feeble hand under the accounts of money and provisions given him by friends, these words as a memorial of Christian honor: 'The above has all been paid.'

"In the midst of his toil for the church he loved,

Bishop Sower was called home. At the closing hour his devoted daughter, Catharine, and his son, Samuel, gave him the ministration of their loving hearts, and closed his eyes in peace.

“ They buried him in a walnut coffin, an act without precedent in the family, and laid him to rest in the quiet city of the dead. At his funeral service Elder Martin Urner and Samuel Hopkins paid touching tribute to his noble life; his associate, Bishop Mack, too full for utterance, gave tribute to his worth in a hymn composed for the occasion. The hymn was sung at his funeral. \* \* \*

“ Over his body was erected a simple slab of marble,

IN MEMORY OF  
CHRISTOPHER SOWER,

WHO DEPARTED HIS LIFE THE 26 DAY OF AUGUST,  
1784, AGED 62 YEARS AND 11 MONTHS.

And upon which is carved in his own words a triumphant challenge to death and an eloquent assurance of faith in God:

“ ‘ Death, thou hast conquered me;  
’Twas by thy darts I’m slain;  
But Christ shall conquer thee,  
And I shall rise again.

“ ‘ Time hastens on the hour,  
The just shall rise and sing,  
O Grave, where is thy power?  
O Death, where is thy sting?’ ”

“ His work is done. He lived, wrought, suffered and died, and is not forgotten. In the literature of the country his name is written imperishably. In this memorial tablet his life is honored. In the church he loved, his holy example is cherished as a sacred heritage. In God’s love he is gathered among ‘ the hundred and forty and four thousand who have come up through great tribulation ’ and who stand before the throne and say, ‘ Holy, holy, Lord, God Almighty.’ ”

D. H.

## PART TWO

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The Peace People of the South During the Civil War, 1861-65.---What Will a Non-Resistant People Do in Time of War?

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In the world ye shall have tribulation, but be of good cheer; I have overcome the world.—John 16: 33.



## THE PEACE PEOPLE OF THE SOUTH DURING THE CIVIL WAR IN 1861-5

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IN looking at a map of the United States of America you will see along the Atlantic coast, midway between Maine and Florida, the State of Virginia with East Tennessee on the southwest border. There are two ranges of mountains extending through this State, the Alleghany and the Blue Ridge. Between these two ranges of mountains you will see the Valley of Virginia extending through the State, and with some variations into East Tennessee and North Carolina. This Valley opens through Maryland into Pennsylvania as an invitation to the immigrants from Europe landing at Philadelphia to come south; and the Brethren and a number of Mennonites began to move southward into the Valley of Virginia, some as early as 1777-8, and others later,—a number of the Friends having been banished by the authorities to Virginia about 1777.

For a period of about eighty years the Brethren enjoyed comparative peace and increased in numbers and influence so that there were a number of large churches in the Valley of Virginia and a number in Tennessee at the beginning of the Civil War in 1861-5. From its position, bordering the Potomac River and Chesapeake Bay, with Washington City, the National Capital, just across the Potomac, Virginia was in the main the battle ground of the Civil War. The Brethren

(whom the authorities and others called Tunkers or Dunkards) and the Mennonites were thus living in the great line of the march of contending armies. Then the seceding States were endeavoring to establish a new government—the Confederate States of America—with its capital at Richmond, Va. Under the excitement that preceded the secession movement and the war, the Brethren remained passive, attending diligently to their religious duties, and giving their influence in favor of peace and union. The year before the war, the Annual Meeting, or General Conference, was held in Tennessee, and the next year, 1861, the meeting was held in Rockingham county, Virginia. At the time of this meeting the war had actually begun. And though there were but two brethren in attendance outside of Virginia, one being Eld. Daniel Miller, of Ohio, there was a large number of people at the meeting. At the meeting in Tennessee the year before, Brother James Quinter was the clerk. In giving an account of it afterward he said: “Our thoughts often revert to the scene of our meeting since we left. We think of our dear brethren and sisters far off in Tennessee, and our Christian love is awakened afresh towards them. May heaven’s blessing rest upon them and may peace and love dwell among them. As pleasant as our meeting was, and as refreshing as was the fellowship of kindred spirits, the time of our separation soon came, and we had to take the parting hand, and say, ‘Farewell.’ The parting scene was one of solemnity and tenderness. In reverting to it in writing these lines, the peculiar feelings then awakened, are renewed.



Well, we thank God that we have this evidence of conversion: 'We know that we have passed from death unto life, because we love the brethren.' "

Such was the spirit of the meeting as portrayed by the gifted pen of Brother Quinter. But he, as well as many others from the North and West, was not at the meeting in Virginia in 1861. A threatening war-cloud was hanging over the State, and but few from without ventured within its darkening shadows. Yet there were noble brethren and sisters with hearts as tender and sympathetic, whose spirits were as loving, and whose words were as kind, at that meeting as any that walk the path of duty in the paths of peace. What must have been their feelings at the moment of separation? When and where shall we meet again? What more befitting the occasion, or expressive of the spirit of the meeting than the words from one of the songs of the period?—

"Pilgrims with pleasure let us part,  
Since we are of one mind and heart,  
No length of days, or distant place,  
Shall ever break the bonds of grace.  
O Jesus' name! let's join and sing  
The praise of our dear bleeding King,  
Whose power will keep us in the way  
Of life and peace to endless day.

"In vain shall earth and hell combine  
To quench that love which is divine;  
To distant lands we may remove,  
But nothing shall dissolve our love.  
O Jesus' name! let's join and sing  
The praise of our dear bleeding King,  
Whose power will keep us in the way  
Of life and peace to endless day."

In the early part of the Civil War, in the same eventful year of '61, an article appeared in the *Rockingham Register*, published in Harrisonburg, Va., in which the writer assailed the position of the Brethren and the Mennonites. The article came into the hands of Brother John Kline, who sent it to Brother B. F. Moomaw with a request that he should meet it in defense of the principles of peace. The reply was written, and sent to the office of the *Rockingham Register*, but the editor refused to publish it.

The following incidents in the life of Brother Moomaw, as given by himself in the *Gospel Messenger*, now published at Elgin, Illinois, will serve to answer, in some degree, the leading question:

WHAT WILL A NONRESISTANT PEOPLE DO IN  
TIME OF WAR?

After South Carolina seceded from the Union, Dec. 20, 1860, in the course of a few weeks all the Gulf States, including Georgia and North Carolina later, followed the example, which caused an immense excitement throughout the Southern States. A strong effort was made by the leaders of the movement to induce the border States, Maryland, Virginia, Kentucky and Missouri, including Tennessee, to withdraw from the Union and unite with the South. It was during this exciting period that the following incident occurred:

“A large number of citizens and among them those of Botetourt county, having assembled at the courthouse on court day, the question was sprung concerning the course Virginia should take in this matter, and

it was decided to appoint a committee to draft resolutions upon the subject. I was appointed as one of said committee. After consultation, we agreed on the following: '*Resolved*, that we are in favor of the preservation of the Union if it possibly can be done, and therefore advise that the State of Virginia remain with it,—that it do not secede nor encourage secession.' But in the meantime, an aged man, a judge of the superior court, had written up a resolution favoring the secession of the State, which he read before the audience, and made an exciting speech in favor of it, declaring that the Union was already dissolved, and that the State of Virginia naturally belonged to the South because of its location and its institutions.

"The question of the adoption of his resolution was then put to the vote of the meeting, stating that those in favor signify it by saying 'Aye.' This was responded to by the entire audience with one exception. The negative being then called for, a single individual responded 'No,' and this one was your humble servant.

"One circumstance I want especially to notice,—that three ministers, representing different churches, made an appointment in a village near the center of the Botetourt county church. The object was believed to be to capture the young men, the sons of our Brethren who were quite numerous in that vicinity. Their theme was that war is consistent with Christianity, and that it would be honorable to unite with their countrymen in defending their country, and in protecting their friends and firesides.

"The next day, Sunday, I preached to a large con-

gregation. I took for my subject the peace principles as taught in the Christian Scriptures, bringing them in contrast with the lectures of the three divines as presented the day before, and in my closing remarks I quoted Matt. 12: 41, 'The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.' 'The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.'

"Then taking the Bible in my hand, I said, 'The three divines who addressed the assembly yesterday may be great men in their way, but behold a greater than all these is here'—holding up the Bible. 'This is our guide, and may God forbid that I shall ever come into the presence of my Judge with the blood of my fellow-man dripping from my fingers.'

"There were present a number of soldiers in their uniforms, the badges of war upon them. They hastily rose up and went out of the house and were seen promenading back and forth outside. Seeing this I expected to be arrested at the close of the meeting, but there was no attempt made to molest me.

"The war being upon us, it became necessary, for the protection of our Brethren, to see that the necessary provisions should be made to secure the right of exemption from service in the army. To do this I paid a personal visit to our representative in the legislature, to get him interested in our favor. In this I succeeded. We then got up a petition, in which the Brethren and

Mennonites coöperated, which came before the legislature in due form, and was supported by some, and opposed by others. Finally, it was passed to grant exemption on payment of five hundred dollars each. We were informed that the chairman of the house, who was acquainted with our people, took the floor, and made a ringing speech in our favor. He spoke of the folly of putting us into the army, because if we were left at home we would make provision for the people, but if put into the army, all would be lost and nothing gained, for if put into the army, 'they will fold their arms and take your enemies' fire.' "

NOTE.—This exemption act by the Legislature of Virginia should not be confounded with the exemption law passed by the Confederate Congress, which will be described later on, and to which Brother Moomaw refers as follows:

"Later the conscript law was passed by the Confederate Congress. Then we had a repetition of the same work in part, to get Congress to recognize the exemption law as passed by the State Legislature. To accomplish this, Brother Jonas Graybill and I paid a personal visit to our representative in Congress, to get him to use his influence in our behalf, which he seemed to take a pleasure in doing. He also secured the assistance of a member of the Senate, one of Virginia's ablest men, who, we were informed, made one of the grandest speeches on this case that ever was delivered in a legislature. I, being anxious to read it, wrote to him afterwards, to send me a duplicate, but he informed me that he had delivered his speech extemporaneously and could not reproduce it.

“ But the Bill was passed, and that was enough, and all brave and honorable officers and men respected it in their administration, though there were some who were not such. One instance I will relate. There were four of our young brethren who applied to a certain quartermaster whose duty it was to recognize the certificate of membership, receive the commutation fee, and give the exemption papers. This he refused to do, and abused them instead of doing his duty. They were advised to send their papers to the war department at Richmond, which they did, and got their exemption papers; but the quartermaster, learning that they were at home, sent his officers to order them to the camp of instruction at once. They came to me to know what they must do. I said to them, ‘Appeal to Cæsar.’ I took one of their exemption papers and enclosed it in a letter to President Davis. He wrote to me at once that he had given my letter to the Secretary of War for attention. The major was called to Richmond to give an account of himself. This is an illustration of what I have asserted before, that we are much safer in the hands of *great* men, than in the power of the lower class.

“ In July, 1861, the Fifty-first Regiment of Virginia, numbering eight or nine hundred men, under the command of Col. Whorton, came into this vicinity, proposing to remain a while for the purpose of military training. Some of our neighbors, thinking it a good opportunity to inflict a punishment on me for my anti-war proclivities, piloted some of the officers to my place where there was a nice grove with a stream of water passing through it, which was indeed a very suitable

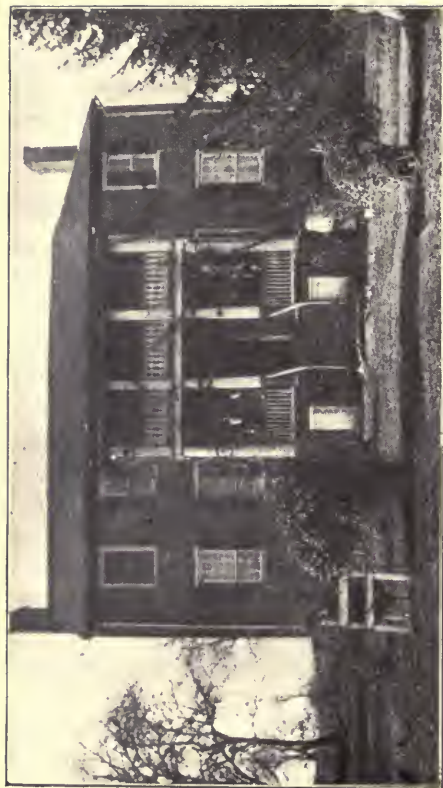
place for the occasion. Of course I consented, and anticipating the situation, I commenced at once to get into the good graces of the officers and men by kindness in every way; yet not so as to compromise my Christian principles. Pretty soon after they were situated, we prepared a dinner, and invited the officers, about twenty in number, all of whom came and seemed to enjoy it very much; and I soon discovered that I had succeeded in getting their good feelings toward me. I learned through them that they had been approached by some of my neighbors who tried to influence them not to spare me, but having succeeded with them as above stated, orders were at once issued that no damage should be done me in any way, nor should there be any intrusion upon my premises, which was strictly observed, so that in the two months that they remained, there was nothing disturbed, but, instead thereof, they were ever ready to give us any needed protection."

D. H.

#### THE WESTERN MOVEMENT FROM THE VALLEY IN 1862.

For the benefit of the readers of this narrative, who are unacquainted with the nature of the country and the condition of the people, it will be necessary to state that Rockingham, Shenandoah and a part of Augusta county, lie along the line of West Virginia, which had separated from the old State in 1861 after the secession movement, and came under Union control. Rockingham county especially juts out westwardly with an angle into Hardy county, West Virginia, to the top of Shenandoah Mountain, where to the west may be seen a magnificent panorama of mountains, valleys and ra-





**Residence and Photo of Eld. B. F. Moomaw.**  
(Courtesy of Bro. S. Crumpacker.)



vines, with the Alleghany in the distance. A half day from this point would bring the traveler within the vicinity of Petersburg, West Va., which at times was occupied by the Union forces. For years before the war, this section was in the field of the missionary work of the church, and the people in the valley were well acquainted with the people in this part of West Virginia. Then it was a common thing for young men to go to the West on a visit to relatives and friends, or to obtain employment. Once at Keyser, W. Va., or at Oakland, Md., across the Alleghany a little farther west, it was easy to reach Ohio and the West, on the Baltimore and Ohio Railroad.

There were two companies of Brethren and Mennonites that left their homes in the Valley during the month of March, 1862, for the purpose of going to the West. The first named, about eighteen in number, were captured near Moorefield, W. Va., and brought by way of Woodstock, and Mt. Jackson, to Harrisonburg, Va. The next named, about seventy in number, were captured near Petersburg, W. Va., and were taken by way of Franklin, Monterey and Staunton, Va., to Richmond, Va., where they were kept in prison till released by authority of Confederate Congress on condition of paying a fine of five hundred dollars each.

We have the following names in the first company, as given by George S. Wine, of Herington, Kans. (1898), he being one of the number: J. M. Cline, John A. Cline, Daniel Miller, Christian Miller, Samuel Wine, John Swartz, Hugh Brunk, Daniel Hert, Jackson Showalter, Geo. Hollar, Philip Hollar, Robert Hollar, and Henry Neiswander.

Among those in the second company we have the following names as given by Benjamin Miller, of Samuel, now living in Madison, Kans., he being one of the number: Joseph A. Miller, David M. Miller, Daniel Wine, Frederic Cline, Martin Cline, Noah Garber, Joel Garber, Isaac Showalter, Samuel Humbert, Martin Wenger, five of Gabriel Heatwole's boys and two of his sons-in-law.

J. M. Cline, Daniel Miller and Geo. S. Wine have each written an account of the experiences of the first company named. They are ministers in the Brethren church, and are men of sterling character and influence. Their accounts agree in the main throughout. Brother Daniel Miller sends a copy of a hymn composed by them while in prison. He lives near Weyers Cave, Augusta Co., Va. Bro. J. M. Cline, of Knightly, Augusta Co., Va., gives a complete narrative of the first company as follows:

"We started after night from Brother Jacob Miller's, and rode all night. On the next day we came to the camp of the pickets. We rode on as unconcerned as possible, trusting in Providence; but after passing the camp about a mile some of our number said, 'Look out! yonder they come after us.' We increased our speed a little; but some of the brethren called on us to stop, as a number of the party could not ride fast. So we all checked up, except one or two that rode on and got away. I think the most of us could have gotten away, but we had each other's welfare at heart. We knew, if some of us should get away, it would only make it worse for the rest. We were then in sight of Moorefield, and we were consulting how we could get

through the place. Some thought we could go around through the mountains, but we did not have the pleasure of getting into or around Moorefield. As soon as we all stopped, more of the pickets came up, and we were taken back to picket camp where they kept us till next day. In the evening they took all our money and everything we had from us. Some of us never received anything back, while I believe some did.

“ They put us all in a room, where we lay on the floor with our budgets for a pillow. But we had worship before we retired. We prayed for our release, and for our captors. The next day they brought us over through the mountains to Woodstock. They let us ride on our own horses, and at different places we saw chances to make our escape, but the thought was with us all the time that if some of us do make our escape, it will only make it harder for the rest.

“ At last we got to Woodstock, and we were then relieved of our horses, saddles and bridles for good. We could see them from our prison windows, riding our horses around. The next day they walked us up to Mt. Jackson with our budgets to carry the best way we could. At Mt. Jackson they put us into a large upper room. We did not omit having worship, and some of the guards were seemingly affected. For a day or two this was our lodging place, but we were then brought to the upper end of town, and put in a little room with guards around the doors. A part of the time we had to go nearly up to the river where there was a large barn to load wagons. This was generally after night. Sometimes two or three guards would take all of us, and we would string out far enough that they could

not see us all. They would call to us to keep closer together, but we often got far enough apart to get away, if we had tried to do so.

“At last the time came to move us up to Harrisonburg. They marched us up the pike to the Bethlehem church without anything to eat that day, but sometime in the night they got us something to eat. The next day they brought us up to Harrisonburg, and some of us nearly gave out on the way. A man by the name of Miller had charge of us as well as the guards, and to show his authority, he would every now and then say, ‘Close up the prisoners!’ He even got so vicious as to command the soldiers to stick them with the bayonet. When we would meet any person, he would say, ‘Close up the prisoners!’ This he did to show his authority. But he came to a bad end at last. I think he never did any good.

“When we arrived at Harrisonburg, we had the honor of having our home for about two weeks in the courthouse. Here we were fed principally by friends who brought us boxes and baskets of good things to eat. After we were there a few days we all got a kind of epizootic and had it not been for Brother John Kline, it did seem that we could not have lived. It did seem that the Lord had him to come there to take care of us. As a physician he took care of us in our sickness, and as a minister he preached for us several times at night, and on each Sunday.

“They had us working also in Harrisonburg, loading and unloading wagons. Some one of the officers had given orders to the soldiers not to allow anyone to come near the windows. One night a young man was

OUR RELEASE.

standing at a window, but was not doing anything, when 'snap' went a gun, the ball just missing him, going on up through the ceiling of the room, filling his face and eyes full of glass.

"After we had been there about two weeks, my father came with authority from the government for our release. He and Brother Benjamin Byerly had gone to Richmond and got Mr. John Baldwin, of Staunton, to work for the passage of a bill to release our people from military service. Mr. Baldwin in his address before Confederate Congress stated that the Brethren were an industrious people, that they would work and raise grain for the government, but they would not fight, and it was useless to force them into the army. He got a law passed not only for our people, but for all nonresistants."

Knightly, Augusta Co., Va., Feb. 4, 1898.

COMPANY 2, CAPTURED IN WEST VIRGINIA AND SENT  
TO RICHMOND.

Joseph A. Miller was born near Sangerville, Augusta Co., Va., Nov. 29, 1825. He was called to the ministry in the spring of 1863, and his labors have been principally in the mountains of West Virginia. He was at the Annual Meeting, which was held at Beaver Creek church, Va., in 1861. He lives in the old home where he was born, and is as true to the Bible, and the teaching of the meek and lowly Savior of men, as he has been to the place of his nativity. Strictly conscientious and trustful in the Lord with an unwavering confidence, his interesting narrative of the second com-

pany of Brethren and Mennonites who were captured in West Virginia is worthy of careful study and reflection. His narrative is as follows:

“In the early part of March, 1862, having been informed that all the men subject to military duty would be called to arms in a very few days, Brother David M. Miller and myself concluded to do something to keep out of the war. We heard of some Brethren and others intending to go west, and we made preparations to go too, being hurried by our wives, who feared we would be arrested and taken to the army before we got started. So we lost no time in preparation.

“After traveling about twelve miles, we fell in company with about seventy others—Brethren, Mennonites and others. The conclusion among us was to cross the line to West Virginia. So with the Shenandoah Mountain before us, we proceeded, going part of the way during the night. The next day we traveled on west, and the next night we lodged at a friend's house, resting on the floor. The next day we arrived at Petersburg, W. Va. Now a good many persons came out to see us cross the South Branch of the Potomac River, it being fifty yards or more wide, and more than half our company were on foot, so that in crossing some horses had to go three trips before all had passed over the stream. It seemed to be a great curiosity for the people to see us cross the Branch and to go through the town.

“Soon after passing this place came the trouble, as we then thought, but it seemed that the good Lord did not think as we did; he prepared a better way for our escape than we had marked out for ourselves.



Petersburg, W. Va., Looking North.



After going through Petersburg, he sent two men to cause a halt in our journey, one in front, and one in the rear. The man in front made use of some hard words, but the man in the rear was kind. We halted, and at their solicitation we turned back to Petersburg. They took us into a large upper room and as we passed in by the door we were asked individually whether we had any arms. When the question was put to me, I answered, 'Yes.' 'Let us see it,' said he. I showed him my New Testament, the Sword of the Spirit. He said, 'That is very good; you can keep that.' I do not think there were any arms found in our company, except one or two small pistols, and they were not with the Brethren. We were furnished a snack for dinner.

"One brother Mennonite, who had talked of going back before we got to Petersburg, and I had encouraged him to go on, said to me, 'What are you going to do now?' I replied, 'Stand still and see the salvation of the Lord.'

"My brother, D. M. Miller, and I had near relatives in Hampshire county, about thirty miles further on, and we expected to lodge with them until we could go back home; and the Lord let us all go within a few miles of the line between the Northern and Southern armies, then turned us back by the hand of two men. How good he is; but we could not see it at that time. We wanted to go on.

"We were next ordered to leave the upper room and travel south towards Franklin, the county seat of Pendleton county, West Virginia. We were guarded by eight or ten men. Not reaching Franklin that



day, we lodged with Mr. Bond, where one of our company (not a brother) got away. A brother and myself had all chances to get away that night, but we had no desire to leave the brethren. The next night we lodged in the court house in Franklin, sleeping on the floor, and guarded. At this place, six or seven others, that had been captured as we were, joined our number, making in all about seventy-eight. During the night, six of us were taken out one at a time, and asked where we were going, and the reason why. We told them the truth, that we were going away only to keep from fighting, that it was contrary to our faith, and contrary to the Gospel to fight and kill our fellow-man,—entirely wrong to do so. We were not abused. At this place one brother lost his horse and his clothes.

“The next day we went twenty-four miles to Monterey, the county seat of Highland county, Virginia. Then next morning we started for Staunton, Va., distant fifty-two miles. We had a barrel of crackers and a few pieces of bacon on a wagon. It took us two days to go through and over the foothills and to cross the Shenandoah Mountain; and while we were going over the mountain, one brother got away. In going up the mountain pathway on foot, some one else riding my horse along the main road, we were scattered very much. It seems that the guards had confidence in us. Brother Cool and I were walking together, and I was showing him where I was acquainted. We had got so much scattered that no one was in sight of us in front or rear. Brother Cool said, ‘Let us slip.’ I replied, ‘I do not feel to do so.’ We continued on the

way till we came to an old vacant house where we lodged for the night. The officer of the guards said, 'Gentlemen, I will trust to your honor to-night.' Then he and the guards went away about half a mile to get their lodging. After they were gone, Brother Thompson said to me, 'Some of the brethren talk about running off to-night; what do you think about it?' I said, 'I do not like that.' Said he, 'Suppose we send for the guards?' I said, 'Do so,' and they were soon there, drew us into line and counted us. They had so much confidence in us that they thought we would stay without being guarded, but Satan might have made us all dishonest that night had we not been watchful of ourselves and on our guard.

"The next day we went to Staunton, Augusta Co., Va., and lodged in the courthouse. We got plenty to eat. The guards were overheard saying, 'Don't tell them that they have to go to Richmond to-morrow; they will not sleep well.' It would have disturbed us some, if we had known it; for we did not yet know that Richmond was the place the Lord had directed us to go.

"In the morning after breakfast, with some crackers in our pockets, and a little sadness in our hearts, we started on the train for Richmond, distant 120 miles, leaving our horses and saddles in the care of some one else. We were all day and part of the night on the way to Richmond. After reaching our destination, we were put into a large room in a machine house with a small stove. There was about three yards in one corner to which we had no access. The officer said, 'Gentlemen, this is the best we can do for you to-night;

make yourselves easy.' This was the most unpleasant night for me on the trip. The weather being cool, with no fire and no bed, some of us walked nearly all night. Next morning breakfast came about 9 o'clock, but it came plentiful. We staid in that house one night only, then we were moved to a more comfortable house, and furnished with bedding and provisions.

"In a day or two twelve of us were taken before Judge Baxter, and he said, 'Gentlemen, I will ask you a good many questions, and if I ask any that you cannot answer, you need not say anything.' He then asked many questions concerning what we had been doing during the war, and whether we had been in the service. He also asked us whether we had fed the soldiers and their families. We answered all his questions save one, and the judge was kind enough to answer that for us; which was, 'Would you feed the enemy, should he come to your house?' He said, 'We are commanded to feed our enemies.' This was a correct answer. Before dismissing us the judge said that we would be sent home soon to work on our farms.

"Just at this time the Confederate Congress was in session in Richmond, and some of the members of Congress came in to see us. Some of them wanted us to volunteer to drive teams; but we told them we left home to keep out of the war, and that we did not propose to go into the army service. Others wanted to know all about our faith, and we gave them all the information about our religious belief that we could. They also found out that twenty-five of our people were in prison in Harrisonburg, who had been arrested as we were, and that many others had gone through the lines,

and we were told they got the question up in Congress, 'What would we better do with these men? They raise more grain to the hand than any farmers we have, and they are nearly all laboring men, and we need them at home as much as in the army. Would we not better make some provision for them, or they will all leave the country? If we force them into the army, they will not fight.'

"These things were brought to us in the guard-house. So the question was considered in Congress, and they reached the conclusion to lay a fine on us, and send us home. The fine was fixed at five hundred dollars each. This may look like a large sum, but the Brethren at home soon sent the money to us, and we paid it, and went home. The poor brethren as well as the rich had their fine paid. It was not long after that till a good horse sold for a thousand dollars which paid two fines. This fine paid in 1862 cleared us during the war, which lasted three years more.

"We were in Richmond thirty days. A few days before we left Richmond, six of us were taken before Judge Baxter again. He treated us very kindly, and expressed his sore regret that we had been kept there so long, when we should have been at home on our farms. He said the delay was on account of the press of business, and that we would soon be sent home, which came to pass. We were joyfully received at home by our families and the brethren. We were absent from home in all thirty-seven days. Our horses were kept in Staunton and put into service, but we received pay for them from the government. No money

was taken from any of our company, and upon the whole we were kindly treated.

"We think the Lord's will was done by our being captured and taken to Richmond where the law-making body was assembled, and they saw that we were determined to hold to our God-given faith, and they could say nothing against it.

"Our love to all who read this.

D. H.

"Sangerville, Augusta Co., Va.

"December, 1897."

#### REFLECTIONS ON THE FOREGOING.

The Hon. Algernon S. Gray, member of the Virginia Convention of 1861, and present when the Confederate Congress in Richmond, Va., passed the law to exempt from all military service members of such religious bodies as held what are called nonresistant principles, was heard to say that the capture of the seventy refugees near Petersburg, W. Va., by two individuals, with their quiet submission to authority all the way, did more to impress the members of that Congress than all the other influences together.

BENJAMIN FUNK.

ELDER LEVI A. WENGER,

AUGUSTA COUNTY, VIRGINIA.

Levi A. Wenger was born November 9, 1841, and died at his home near Mt. Sidney, Va., March 28, 1902. He united with the church at the age of twenty-one years, married Mary M. Miller, oldest daughter of Elder John Miller, of Pleasant Valley congregation,



Home of Elder Levi A. Wenger.



in the year 1866, was elected to the ministry, April 13, 1870, and was ordained to the eldership in 1881.

Brother Wenger was a man of excellent qualities and always true and faithful to the principles of the church. He was a friend to our educational institutions and a strong advocate of the mission work of the church, and to both contributed with a liberal hand. It is due to his untiring efforts and liberality that the members in the city of Staunton, Va., have a commodious house of worship to-day. He was a man of rare executive ability, and, because of his unswerving fidelity to duty, frequently represented the Second District of Virginia on Standing Committee at Annual Meeting. He was appointed by that body on several important committees and at the time of his death, was, and had been for several years, serving on a committee to the churches of Western Pennsylvania. Brother Wenger was a man of moderate education, but he delivered short and pithy sermons in an earnest and pathetic style that will be remembered for years by those who heard him.

His home life and influence were so pure and far reaching that his neighbors were constrained to say, "Whatever Mr. Wenger does is right"—a beautiful example for all to imitate.

He leaves a sorrowing wife, to whom he was an affectionate husband, and two sons to whom he was a father indeed, to mourn their loss. While the church has lost a wise and safe counselor, yet we feel to bow in humble submission to God's holy will,—“He knoweth best.” The funeral took place on Easter Sunday at the Pleasant Valley church and was con-

ducted by the writer from Phil. 1:21, at his request, and the remains were laid to rest in the graveyard at that place, a large concourse of sympathizing friends being in attendance.—*D. C. Flory, New Hope, Va.*

The following from Brother Wenger's pen, written December 13, 1897, will close our account of the WESTERN MOVEMENT, and we give it as an instance of how some got through the lines to the West, where they remained till the close of the war:

"On the night of the 20th of January, 1864, I bade farewell to a weeping mother and other loved friends at the home of my childhood, to seek a refuge in another country with no other weapon than a little pocket Testament. The fact that my father had furnished a substitute for each of his two sons for the war was no longer regarded, so, in company with an older brother of mine, M. H. Wenger, we traveled about sixteen miles on horseback, and arrived at the house of Jacob Shank, near Harrisonburg, Va. He was a member of the Mennonite church and father-in-law of brother M. H. Wenger. We were kindly received and cared for until the evening. We were then directed to the home of a United Brethren minister by the name of Swank, at Hopkins' Gap. Here we were informed where to meet a man by the name of John Riley, who served as pilot across the mountains. After reaching this place our number had increased to nineteen. On the evening of the 21st, our pilot called us in line and demanded a fee of twenty dollars apiece in Confederate money, and being assured that we were all true men, he gave us instructions, and we followed him on foot across



a rugged mountain to the home of our pilot and were entertained by him until morning. He then started with us again, traveling hard all day through brushy mountains and ravines, a distance of twenty miles. The next day he turned us over to another pilot by the name of Leonard Mitchel, who accompanied us to Petersburg, W. Va. While under his care the weather being mild, some of our company took off their overcoats and carried them on sticks across their shoulders which gave us somewhat the appearance of a squad of Confederate soldiers. While traveling in that way we discovered a man going up the mountain with a quick step, having a gun on his shoulder. Our pilot called to him and invited him to come to us, but he would not until one of our company went to him. He then came and told us that he belonged to the Swamp Dragoons and thought we were Confederates, and his intention was to notify his comrades and attack us farther on.

“The same evening we reached Petersburg, W. Va., where there was an army of Union soldiers stationed, who took us in charge until their train of wagons should return from New Creek, now called Keyser, a station on the Baltimore and Ohio Railroad. But instead of said train of wagons returning it was captured by the Confederate army. This caused the Union army to retreat from Petersburg on account of being short of supplies. We had now been about a week at Petersburg, and our company of refugees had increased to the number of sixty-three.

“From Petersburg to New Creek Station we had a laborious march, almost constant for several days

and nights, through rain and mud with little to eat and little time to sleep. We arrived at the station on the evening of February the 1st, when our company took passage on the Baltimore and Ohio Railroad for the West. I remained at Bremen and other points in Ohio the greater part of the time till the close of the war, when I returned to my home in Augusta county, Virginia, September 2nd, 1865."

D. H.

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## REMINISCENCES OF THE WAR BETWEEN THE STATES

THE writer was born and reared in the Shenandoah Valley, Virginia, and although only twelve years old when the war began, I well remember many of the stirring and trying events of that dreadful war.

The first call for Southern volunteers was made early in the spring of 1861. In July of the same year a second call was made, at which time all men of military age were required to report at the county towns of their respective counties, especially in Virginia. Many of the married men, and all the single men, in our community volunteered to enter the Confederate service, except two, one of whom was my oldest brother.

My brother failed to respond to this call, and in a few days several provost marshals were sent to bring him to Staunton, "dead or alive"; but they failed to find him.

In the spring of 1862 all able-bodied men of military



S. F. Sanger.

age, from eighteen to forty-five years of age, were drafted for service; this draft being anticipated, a number of our Brethren, Mennonites and others, not in favor of war, escaped to the Northern States. During this exodus a number of these noncombatants were captured in their attempt to escape military service, one band of seventy-two persons near Petersburg, now West Virginia. These were conducted to Staunton, Va.

Among these captives was my oldest brother, David, and a brother-in-law, Benjamin Miller, now living at Madison, Kansas. I well remember the last night they spent at home before starting on this eventful journey. Brother Joseph A. Miller, a near neighbor, called to spend a short time with us that evening. After considerable conversation, reading of Scripture, singing and prayer, they departed, singing as a parting hymn the last three stanzas of number 204 of our present Hymn Book, a part of which is as follows:

“Our troubles and our trials here  
Will only make us richer there,  
When we arrive at home.”

These words made a lasting impression on my young and tender heart, especially in connection with the parting.

After leaving home we heard nothing further from them for a week or ten days; when in the still hours of night I heard my brother's voice, with the older members of the family, in another room, talking in a low tone. On rising in the early morning eager to learn the cause of my brother's presence, I asked, “Where is David?” I soon saw by the countenances

of the family that sad news had been broken to them. My sisters were weeping and with a full heart my dear old mother broke to me the sad news and charged me strictly not to inform any one of my brother's being at home.

The sad news of their capture was soon communicated to the families of those who were in captivity. My brother succeeded in making his escape while passing through the mountains, *en route* from Petersburg to Staunton, and walked home the same night, a distance of about twenty-five miles, mostly through the mountains, often without road or path.

It was soon known that the captives would be taken from Staunton to Richmond, Va. Fears were entertained that they would be put to death for attempting to escape military service, which caused no little sorrow and distress among their friends.

Richmond was then the Confederate capital, where Congress was in session. The captives were put into the famous prison called "Castle Thunder," almost in sight of Congress Hall. This was an old tobacco warehouse, with heavy brick walls, small windows, securely barred, and very unsanitary, as well as uninviting, where for six long weeks our brethren were made to suffer for the faith they had in the blessed Christ and his Word. At the same time another band were imprisoned in Harrisonburg, in the old courthouse. Among this number were Elder John Kline and Gabriel Heatwole.

The brethren in Richmond were treated more considerately by their guards and prison officials than were those in Harrisonburg.

Letters were allowed to pass in and out of prison, bearing messages both sad and cheerful, owing to the mood of the writer. I remember well how my sister was depressed on receiving letters from her husband.

The church soon became aroused, as never before or since, in my recollection; council meetings were called, measures were adopted to give relief to the imprisoned brethren. The Confederate Congress was petitioned in their behalf. Through the efforts and kindness of Hon. John B. Baldwin, from Staunton, Va., a measure was soon introduced into congress, and, after much discussion and investigation, was passed. This bill was known as the "Exemption Act," which permitted our Brethren, Mennonites and Friends, because of their conscientious scruples on the question of war, to be exempt from military duty by paying a fine of \$500. On the passage of this Act of Congress, special council meetings were called to provide funds to pay the fines of the poor brethren, who were unable to pay this heavy tax. Great liberality was shown in the raising of this fund, as evidenced by one of the original subscription papers in my possession. As soon as sufficient funds were secured, a committee was sent to Richmond, the redemption money was paid and the release of these imprisoned brethren was obtained as well as those imprisoned in Harrisonburg. Great joy was experienced throughout the churches in the South on their release.

This exemption was secured during the remainder of the war, not only for those imprisoned, but was

extended to all those who were opposed to bearing arms—the Mennonites, Friends and Brethren.

The Brethren had so little literature on their non-resistant principles that it was difficult to establish their faith before the Confederate Congress; perhaps the strongest argument in their favor was the fact that they would not participate in the annual “muster” of the militia, as was required by the laws of Virginia. They always paid their fines, as provided by law, which exempted them from this duty.

I remember passing the “muster” grounds when the volunteers and militia were “mustering”: the glittering swords, guns with fixed bayonets, as well as the grim cannon made a lasting impression on my mind.

This prison life was not the only unpleasant experience our brethren endured. A feeling of jealousy, often extending to animosity, was aroused in their neighbors, because of their exemption from military service. This led to indignities, abuses and the stealing of their stock by individuals, and the forage masters of the army were especially severe on them, scarcely allowing sufficient grain and provender for their support.

In 1864 a regiment of Confederate soldiers encamped on father's farm for about six weeks. It soon became known that father was an anti-war man and the soldiers challenged him for a discussion of the question, “Has a Christian the right to use carnal weapons?” My father very reluctantly accepted the challenge, not knowing what the result would be,



or even the purpose of the discussion. After being urged for a discussion by the soldiers, he consented, but first secured a promise from them that they would not become angry. The discussion took place in the open yard, with a dozen or more soldiers as spectators. Father was slow of speech, but well versed in the Scriptures. The discussion lasted nearly an hour and I heard most of it. During the discussion father quoted Isaiah 2:4, "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more," when a private soldier, in a low but earnest tone said, "I wish that time was here now." The leader in the discussion was a minor officer, fairly well versed in the Scriptures. The discussion was earnest, but pleasant, and at its conclusion the soldiers said, "Well, sergeant, the Dutchman beat you," and they dispersed.

The remarkable fact, and one worthy to be recorded is, that very few brethren denied the faith and entered the military service.

I remember only one who went into the army, as a volunteer, and he, poor fellow, never returned. I wish to note this faithfulness, even when they were threatened with imprisonment, and in some instances life was even threatened. More especially do I wish to impress this in order to strengthen those who may yet be called upon to endure persecution for the sake of the "faith once delivered to the saints." So often it is said that Christians of the present age would not endure persecution, as did the early Christians. I am fully convinced that God will give sufficient grace



to enable us to endure persecutions, even unto death, when necessary.

During this cruel war a number of brethren sought refuge in the Northern States; leaving parents, brothers, sisters, often wives and children, rather than to take up arms against their fellow-man. Many tears and heartaches of that period are known only to our God. My two brothers, older than I, with many others left home, and I know personally the sadness which followed these separations.

A number of brethren were arrested, and their lives threatened for aiding those who were attempting to escape to the Northern States. Elder Jacob Thomas, who is yet living, was arrested for this cause and taken to Harrisonburg. His brother, Daniel Thomas, accompanied him, pleaded his cause before the military court and obtained his release. It was stated, and truthfully, that our brethren turned none away, but fed soldiers of either army, as well as our friends and brethren.

Our brethren were not active in politics, many of them, however, were opposed to seceding from the Union, as well as the war that followed.

Many of the brethren lost much of their property during this war, from which some never recovered, and realized the meaning of the text, "They that buy as though they possessed not, as having nothing and yet possessing all things."

S. F. SANGER.

## THE BRETHREN IN TENNESSEE DURING THE CIVIL WAR, 1861-5

ELD. P. R. WRIGHTSMAN.

PETER R. WRIGHTSMAN, who wrote the following account of the trials of the Brethren in Tennessee during the Civil War, was born in Montgomery county, Virginia, May 16, 1834. His father, Daniel Wrightsman, moved to Limestone, Washington county, Tennessee, when Peter R. was seventeen years old. He united with the church in 1857 and was elected to the ministry in 1860. He was educated at the Laurel Hill Seminary, in East Tennessee. In October, 1867, he was married to sister Elizabeth Witter, at South Bend, Ind., and in 1868 he graduated at the Eclectic Medical College in Cincinnati, Ohio. From Cincinnati he went to Dayton, Ohio, and in 1871 he moved to South Bend, Ind., and about four years later he was ordained to the eldership in the Portage congregation, near South Bend. In 1880 he moved to Kansas for his health; and for the benefit of a warmer climate he went to Atlanta, Georgia, in 1894. In 1901 he went to Saginaw, Texas, where he now has charge of the Saginaw church, and is also engaged in the practice of medicine.

In 1865 Brother Wrightsman attended the Annual Meeting at Dixon, Lee county, Illinois, and by invitation he followed Brother D. P. Saylor, with an impressive discourse concerning the trials of the Brethren in Tennessee during the Civil War, which had then just closed.



Eld. P. R. Wrightsman.

“Being a minister as well as physician, my business called me over considerable territory. In the spring of 1862 Southern soldiers came to my house searching for firearms, none of which I kept except a plantation rifle. This they took without pay. They came from time to time for three years and took my crops and horses. When the soldiers came for the last horse they rode up with threats and curses. Their language and manner impressed me that they came with intent to kill me. Part of the squad went to the field for the last horse and part remained with me under their charge. I just stepped inside the stable, stood with my hands upwards, and prayed to my heavenly Father, saying, ‘Dear Father, save me from these men. Have mercy upon them, and turn them from their evil course, and save thy servant.’

“I never exercised stronger faith in prayer than at that time. It seemed as if I was speaking face to face with my blessed Lord. When I stepped out to the soldiers I felt that God had answered my prayer, for I felt I could see the Satanic look going down out of their faces like the shadow of a cloud before the bright sunlight.

“The soldiers then said to me, ‘Mr. Wrightsman, can we get some bread?’ ‘O yes,’ said I, ‘we are commanded to feed the hungry.’ I went at once to the kitchen and requested my sisters to cut off a large slice of bread, and butter it for each one of them. They did so and I took it out into the yard and handed a slice to each. They thanked me for the bread, bowed their heads, mounted their horses and rode away, taking my last horse with them, however. Feeling

sure the Lord had saved my life, I felt happy, 'thanked God and took courage.' This occurred in the summer of 1863."

In 1864, Brother Wrightsman was conscripted, and Brother Nathan Nelson was arrested under a false charge; and it was only through the intervention of our heavenly Father and the assistance of friends that they were saved from prison and perhaps death.

"In framing an Act for the relief of nonresistants, the Confederate Government, upon the payment of a tax of \$500 each into the public treasury, relieved our Brethren for the time; but in the latter part of the war when the South needed all the men in her borders, the local authorities arrested many of our Brethren and shut them up in prison and in the stockades in various places, even after they had paid the \$500 penalty. This very much tried our Brethren in East Tennessee. So a council meeting was called at Limestone church, and a petition was drawn up to send to the Confederate Congress, asking that our brethren be released from military service, as we were and always had been opposed to bearing arms. Nearly all the members of our church signed the petition. It then became a matter of anxious concern who would carry this petition to Congress and represent our claims. All our older brethren shrank from going to Richmond where Congress was in session. I was away at school; yet it was decided to send me though a youth as I was. The deacon brethren came to see me and to report their mission. I regretted to leave school and pleaded with them that older brethren should go, but they replied that it was

the act of the church. I replied that I was willing to do anything in my power for my brethren in prison. 'If you and the church will aid me in your prayers, I will go.'

"Accordingly I prepared myself with provisions for the journey and started from Limestone depot. I had not traveled far until a minister came on the train. I believe he was from North Carolina. After leaving Jonesboro, he came and sat down on the same seat with me. So far as I could see we were the only civilians on the train, the remainder were all soldiers. He asked me if I were a minister, and I replied that I was. He then asked me to what church I belonged, our faith and practice, to which I replied. When I mentioned the fact that we were a peaceable people and opposed going to war, he said, 'Do you not think we all ought to fight for our glorious Confederacy?' I replied that Christ taught us not to resist evil. 'Yes,' said he, 'but this war is an exception. I replied, 'Christ made no exceptions, but says, Love your enemies; bless them that curse you; pray for them that despitefully use you and persecute you.'

"Failing in this he tried another line of reasoning: 'Do you not believe General Washington was a good man; and that God used him to set up this government?'

"Now," said I, in return, 'do you believe God used General Washington to set up this government?'

"Yes," he replied.

"Then what do you think God will do with you for trying to tear down what he built up?'

“He never answered me, but arose and went into another car.

“During our conversation the soldiers were all around eagerly listening. But when I put my last question to him some of the soldiers made some threats; but I felt the Lord was with me. I was not in the least alarmed, and continued my journey without further interruption.

“At the proper time I went to the House of the Confederate Congress, presented my petition and made my plea, stating among other things that our people were always a peace people; it is no use to take them to the army, for they will not fight. They would be just in your way. They are the best subjects in your government, for they stay at home and mind their own business. They are mostly farmers, raise grain and your men come and take it. In this way we feed the hungry. Our people never molest your men, but are loyal and law-abiding citizens. If you will let us stay at home, we will be loyal citizens to the powers that are over us. We humbly plead for your acceptance of our petition.’

“Alexander H. Stephens was then consulted; and finally my petition was accepted, and officially endorsed with the word ‘GRANTED.’

“With a heart overflowing with gratitude to our dear heavenly Father, I came on to my home at Limestone, Tenn. Brother M. M. Bashor met me at the depot and urged me to continue on to Knoxville on the same train, as some of our brethren had been taken off while I was at Richmond. So I continued my journey eighty-four miles further to Knoxville. I



went to see Col. E. D. Blake, commander of conscripts and prisoners and showed him my papers. With an uncouth remark he told me to go out to the stockade and get my men. I went, entered the stockade, and got my brethren out of prison. We all went home like happy children. This was in the summer of 1863.

In the autumn of 1864, our church at Limestone, Tenn., had prepared to hold a love feast, as all seemed to be quiet just at that time. So on the fourth Saturday in September we started for the church with provision necessary to hold the meeting. But, behold! there on our grounds around and near the church, was a regiment of soldiers. Many of our members were frightened, and some of them urged the dismissal of the meeting. I told them, 'No, let us go on with the meeting. Perhaps the Lord has sent them to this place to hear the Gospel.' This delayed our decision. In the meantime the colonel heard of our dilemma and at once sent us word to go on with our meeting, that nothing should be molested, but that we should be protected. So we went on with the services, invited the soldiers into the church and our house was crowded. It proved to be one of the best love feasts that I ever attended,—the best of order and attention prevailed. Not a thing was molested, all behaved well, and many requests were made for us to come to their part of the country after the war and preach for them. But, alas! many of those poor men no doubt fell on the field of battle.

"Thank God for the Brethren church whose motto is, 'Peace on earth, good will toward men,'—who have



all been born of the same Spirit, and walk by the same rule, and mind the same thing.'

"Written by request of our Missionary Board, and sent to Brother S. F. Sanger. D. H.

*"Atlanta, Georgia, Jan. 7, 1898."*

## ELDER GEORGE C. BOWMAN, OF TENNESSEE.

GEORGE C. BOWMAN was born Feb. 10, 1832, on Boone's Creek, in Washington county, Tennessee. His father, Samuel Bowman, emigrated from the Valley of Virginia with his parents. He was married to Annie Crouch in 1830, and my father, George C., was their firstborn. Two physicians decided his life must be taken before birth; but it was finally concluded to call Dr. Sevier, the leading physician of the State, and through his skill the child's life was saved. After resuscitation, Dr. Sevier lectured the physicians on the sanctity of human life, saying, "they did not know what grand work God may have destined for him."

His educational advantages were limited. It was our custom to call the family Testament father's dictionary, as he referred to it in writing his letters, saying it saved time. He was an earnest student of the Bible.

He was married to Annie M. Hylton, daughter of Austin Hylton, of Floyd county, Virginia, Feb. 11, 1860. In the autumn of that year Elder D. P. Saylor, of Maryland, visited the churches in Tennessee, and father and mother were baptized. The year following he was elected to the ministry. I can think of no other

word but faithfulness that represents his devotedness to the ministry of the Word. I remember but one appointment that he failed to attend. It was a long distance to the place of meeting, and the mercury registered twenty degrees below zero. I well remember his restlessness that day. I often wondered when father would come home from a long trip, when he hunted up the isolated places, preaching here and there, and on his return at last reporting but a few baptized. I wondered whether he was not at times disheartened; but I heard no word of murmur, though he seemed almost worn out. He had narrow escapes in the years of war, as well as other members of the church.

My father was a man of self-control; under indignities, private and public, he opened not his mouth. I remember a criticism appearing in the press, that seemed to me, then, to be unkind. We knew not for years that he had ever read it.

He was often sent as a delegate to Annual Meeting. I have heard others say that he was safe in counsel, always for peace on conservative grounds. His life-work was given to the land of his birth—the South. Many of the isolated still bless his memory.

He had nine sons and one daughter, of whom five are living. Our mother died suddenly while he was from home in 1886. He was stricken down under his bereavement, and seemed for a few months to give up his work. He then took it up with renewed zeal which abated not till his death. After a two-months' trip to Virginia and West Virginia, where he contracted typhoid malarial fever, he died July 31, 1898, a few weeks after reaching home. During his sickness

he was perhaps no time conscious. In his delirium he preached the Word, and persuaded souls to accept Christ. Brother I. H. Diehl and Brother D. F. Bowman conducted the funeral services. He was laid to rest in the family graveyard on Boon's Creek, there to await the resurrection morning.

He was a man of deep devotion, and at times pouring out his soul to God in secret, as he thought, but we often heard his voice at night in prayer and weeping. He comforted many hearts—many dying saints—going among the members and encouraging them to duty. They say to-day, "Uncle George used always to come to see us." In this world of coldness and indifference, I shall always thank God for a father that was earnest and consecrated to the church and her work as given her by Jesus, our great Leader and Redeemer.

SUE V. BOWMAN.

*Jonesboro, Tenn., January, 1906.*

The following is from the pen of Brother George C. Bowman concerning the Civil War of 1861-5.

"The war is over. Thank God for his kind care over his children.

"The brethren and sisters in the faith of the Gospel were all down on their knees praying for God's protection. They were well treated and favored by the good people of Tennessee. The Lord in his mercy did provide for his unworthy children who remembered Jesus that said, 'My kingdom is not of this world.'

*"Boone's Creek, Tenn., Jan. 18, 1898."*

## A SKETCH OF THE LIFE OF JOHN A. BOWMAN, OF TENNESSEE.

The subject of our sketch was born in Washington county, Tennessee, June 20, 1813. He received a common school education, and possessed a rare natural talent as a student and speaker, which he greatly developed in his life and labors for the Master.

In the year 1830, he was married to Maria L. Northington, to which union were born six children, three sons and three daughters.

He united with the Brethren church about the year 1832, and was elected to the ministry in 1842, in which position he served until his death, having been ordained to the eldership between the years 1850 and 1855.

Brother Bowman was a bold and fearless defender of the faith, and was a man of exceptional oratorical power. It is said that he could hold the interest of his audience for a two hours' discourse. He was held in high esteem as a preacher by all who knew him. He was called upon, far and near, to preach funerals and to solemnize marriages.

And now we come to the sad part of this sketch—how he met his death, which occurred September 8, 1863. It was at the time our country was arrayed in civil strife. The circumstance, briefly told, is as follows:

Some soldiers, supposed to be Confederates, as they wore that uniform, came to Brother Bowman's barn on the hunt for horses. They entered the barn and were about ready to lead off his favorite saddle

horse, one upon which he perhaps had made many mission trips, when he came out to reason the matter with them. He implored them not to take his horse, as he very greatly stood in need of his service, and during the time he gently laid his hand upon the horse's mane, whereupon one of the soldiers drew his gun and shot him dead. Thus ended the life of a useful servant of the Lord by the hands of a thoughtless, reckless man in the garb of a soldier.

J. P. BOWMAN.

*Jonesboro, Tenn., February, 1906.*



# PART THREE

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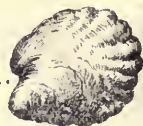
## SKETCHES AND INCIDENTS

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Experiences in the Lives of Brethren, Mennonites,  
Friends, Etc.



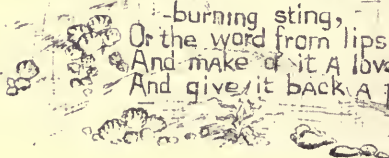
## A Lesson From The Sea.



Do we not see in the lowly form  
Of a godly life a beautiful charm?  
Behold the clam in its prison shell,  
How it spurns not the grain of sand  
That cuts, but takes it in to dwell,  
And turns its edge with grand  
And gentle spirit till the swirl  
Of the sea finds in its depths a pearl.



Canst thou, my heart, do as well as this  
In the whirl of the human sea,  
When an unkind deed has marred thy bliss,  
Or evil has come to thee?



Canst thou take the deed with its  
-burning sting,  
Or the word from lips that curl,  
And make of it a lovely thing  
And give it back a pearl?



## SKETCHES AND INCIDENTS

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### Experiences in the Lives of Brethren, Mennonites, Friends, Etc.

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#### ANDREW HUTCHISON.

ELD. ANDREW HUTCHISON was born in Monroe county, West Virginia, January 15, 1836. He was called to the ministry October 20, 1860; and after serving in the ministry twenty-nine years, he gave himself wholly to the work of an evangelist. He has been in the evangelistic field sixteen years. He lived in Monroe county, West Virginia, till after the Civil War. In 1866 he moved to Fayette county, West Virginia, and in 1868 he moved to Centerview, Missouri, and in 1890 to McPherson, Kansas. From this central point as his home, he travels almost constantly among the churches where his services are most needed, and though physically a weak man, he is an example of what patient and persistent effort may accomplish. He possesses a clear voice, distinct utterance, a ready delivery, and a remarkable memory well stored with scriptural knowledge. He is not slow to assert the fact that man is a sinner and needs regeneration, and like the old sunlight, his presentation of the Gospel of Christ, as the power of God unto salvation, is new every day.

The following incident was written by him December 17, 1897, while he was in Lordsburg, California, and is given as some of his personal experience in the War of 1861-5:

#### INCIDENT 1.

"In the latter part of January, 1863, I was called upon to go to Peterstown, Monroe Co., W. Va., for the purpose of reporting the condition of a very sick man to his doctor. On entering the town, I saw a considerable body of soldiers in rank and file on the street. This was nothing new or strange. I dismounted from my horse, and was in the act of entering the doctor's office when the chief officer over these soldiers called out, 'Halt'! I said, 'What is wanted'? He said, 'We are about ready to march, and you must fall in line, and go too.' I said, 'General, please allow me to see the doctor first.' He answered in a very unpleasant manner that he would grant no such privilege. I then insisted that I should be permitted to report the condition of the sick man. He declined to grant the liberty asked for, and used words that I would not wish to repeat. I then informed him that I was an invalid for life, and therefore not able to perform military duty. He answered, 'You don't look like a cripple.' I then said to him, 'I am a minister of the Gospel, and am exempt from military duty. His only reply was, 'A young looking preacher'—with some adjectives to it. I next informed him that I had such conscientious scruples as would forbid me to take the sword, and shed the blood of my fellow-man. But this so exasperated the officer in 'gray' that he said with bitter words, 'We will see whether you don't,'

and calling on three men of Company A, 'Come out here,'—and they came,—he said to them, 'Load your guns,' which being done, he said, 'Put that man under range of your guns,' and they obeyed. The next order was, 'Shoot him down in five minutes, if he does not consent to go into service.' I said, 'You can kill me if you choose to do so, but to go into the service and slay my fellow-man, I will not. For the sake of Christ and his cause I here and now give up my life freely.'

"At this juncture, Mr. Allen Spangler, a citizen of that town, came hurriedly by me and ran up on the porch where the officer was standing, and taking him by the throat gave him a regular earthquake of a shaking up, so much so that the officer could not speak for a time. Mr. Spangler then said to him, 'Order those guns down, or I will kill you right here.' The guns were ordered down, but in a very feeble tone, for he had but little strength left. So the guns were lowered with bayonets to the ground, still holding the breech to the shoulder. I and the soldiers were very near each other. Three men had been shot down just before this, but not Brethren. They were shot for deserting the ranks.

"Mr. Spangler then said to this officer, 'Go into the store there, and write this man a pass, and send him home like a gentleman, before I mash you into the earth.' This was done, and the officer brought it to me. I acknowledged the favor, then went into the doctor's office and reported the case of the sick man. I then came out and mounted my horse with nerves very steady; but by the time I had gone one-half mile my whole system relaxed, and it was with no little

effort for the next half hour that I continued my journey. This was the only time that I had the privilege of giving up my life for Christ's sake. And while there was a very pleasant feature about it, yet I am free to say that I do not wish to be called upon to repeat it under similar circumstances. It has been of great benefit to me in later trials, and I consent to give the case here, hoping that it may be of benefit to others who may in anyway be brought into trial.

"I never felt more fully and visibly the intervention of the hand of Providence than in this case. And it has been a source of great pleasure to me to meet my friend, Mr. Spangler, though he always said he did no more than his duty, which seemed to be a great pleasure to him. He was a very quiet man, but a very strong man. He was at that time serving in the Southern army as a wagon master."

#### INCIDENT 2.

"The soldiers pressed a fine young mare of mine into the service, and she was as true to the collar as any animal I ever worked. But when they put her in harness, and hitched her to their artillery wagons she squarely refused to pull; they could not make her stretch a tug. And they branded her with being disloyal like her master. So they turned her out, and she came home and was true as ever."

D. H.

#### JOHN A. SHOWALTER.

[JOHN A. SHOWALTER (1832- ) is a native of Rockingham county, Virginia, and a grandnephew of Joseph Funk, music publisher and author of "Har-

mona Sacra." He took a course of instruction in music at Singer's Glen, Va., as given by Joseph Funk and Sons, and in 1863 entered the field as a teacher of vocal music. As a leader in vocal church music he had few equals. He had a clear, strong, ringing voice, well sustained throughout. He has composed a number of tunes—No. 139, Brethren Hymnal, being one of them. He now lives near Cherry Grove, Va., not far from the place of his birth, on a beautiful country home, where flows one of the famous springs of the valley, sparkling with freshness and coolness, and inviting to repose.]

"In the month of June, 1861, I was drafted for service in the war; but I refused to go for two reasons: First, I was conscientiously opposed to war; second, I claimed exemption on the ground of bad health. So I remained at home until I was forced to go. When I arrived at camp, I refused to bear arms, again claimed exemption, was examined, and placed on the sick list by order of the doctor of the regiment; but I was compelled to remain in camp. Within three weeks, I took the measles, and through the influence of the captain of the company, I got a furlough to come home for ten days. The captain told me to go home and stay there till he sent for me. So I came home and remained till December of the same year, when I was forced to go back to the army, contrary to the captain's orders. After reaching camp again, I was taken before a court of inquiry and court-martialed, and sentenced to be drilled alone two hours a day for a certain number of days. I again refused to drill or learn the art of war. For this I was threat-

ened to be punished severely; but I still refused to bear arms. Finally, I was asked if I would assist in cooking for the company. To this I consented, and I was not punished.

“I was with the army this time during the month of January, 1862, when we made an extensive excursion through the mountains *via* Bath, Morgan Co., Hancock, and Romney. From near Bath Springs I was sent to Winchester, Va., to the hospital. I worked my way up the valley about eighteen miles from Winchester and stopped with a relative about ten days. I then wrote to my father, and he came after me, and brought me home.”

Here Brother Showalter remained under many trials and bitter experiences as a man of peace, till after the “exemption act” was passed; his father paid the fine, six hundred dollars including a certain per cent to the collecting officer, and he was released during the war.

D. H.

### WILLIAM PETERS.

EAST of Woodstock, Va., and over a mountain rising abruptly from the Shenandoah River as it flows toward Harper's Ferry, there is a little valley called the Fort. In this valley, near Seven Fountains, Brother Peters lived. He was the first in that valley to join the Brethren, and he united with the church only a short time before the Civil War. His example of faith and patient trust in God is worthy of careful study.

He wrote the following, Jan. 7, 1898:

“As to myself, I never was in the army. They made about four attempts to take me, but never got

me away from home. In the fall of '61, the conscript officers came to take me. I told them I could not go, and gave them my reasons. They finally went away and left me. Then during that winter and the next spring they came three different times to take me at the point of the bayonet, saying they had orders to take me dead or alive. I told them if dead men were of any service to them, and they saw fit, they could use me; but that was the only way they could get any service out of me in the army. I told them if they would leave me at home, I would feed the hungry that came to me as long as I had anything. I reasoned with them kindly, and every time they went away and left me. But citizens and 'bushwhackers' threatened to take my life, and as my life was in danger I was advised to go into the army. I, however, replied that I could not take up arms even if it would be the means of saving my life. I never went to the woods or the mountains for concealment as some did to get out of the way, trusting in the promises of the Lord that he would be with us in six troubles, and in the seventh he will not forsake us. I believe the Lord was my helper, and I did not fear what man would do to me.

"Finally, I paid my fine. Still I was accused of being a Union man, and my life was threatened. Three of my neighbors were shot, being accused as Union men; and a number left their homes and went north to save their lives. I remained at home at my post, and I am still here, thank the Lord, who is our Strength, and to whom belongs all honor and praise."

D. H.

## MENNONITES AND FRIENDS

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### GABRIEL HEATWOLE, SR.

GABRIEL HEATWOLE, born in Lancaster, Pa., Oct. 26, 1789, died June 18, 1875, aged 85 years, 7 months and 22 days. He was married to Margaret Swank, and he lived east of Mole Hill, near Dayton, Va. He moved here in the woods, and followed the cooper trade until he had land enough cleared, then he got to farming. He afterwards studied the botanic system of medicine, and became a doctor. He did not travel much. In 1862 he was arrested on the charge of being a Union man, and was with John Kline in prison.

He had five sons, two sons-in-law, two grandsons, and one grandson-in-law, in prison in Richmond, Va. His five sons were Joseph Heatwole, Jacob Heatwole, Peter O. Heatwole, Simeon Heatwole, and Gabriel D. Heatwole. His two sons-in-law were Frederic Rhodes and Henry Rhodes. His grandsons were "Rash" Rhodes and Manassas Rhodes. His grandson-in-law was David Frank. SIMEON HEATWOLE.

*Dayton, Va., Feb. 26, 1906.*

On a recent visit to the writer of the above sketch, Simeon Heatwole, the following information was obtained:

There were nearly as many of the Mennonites in prison in Richmond, Va., as there were Brethren, and during the whole time they were all together like one.



The following Mennonite brethren were in Richmond prison: John Geil, Henry Geil, Henry Burkholder, Samuel Burkholder, Benjamin Burkholder, and Solomon Peterson, of Augusta county. These names were given in addition to the Heatwole family as given in the preceding sketch. There was also a son-in-law of Gabriel Heatwole, Hugh A. Brunk, in the guardhouse in Harrisonburg.

ROUTE OF THE SEVENTY VIA PETERSBURG, W. VA., FRANKLIN, MONTEREY, STAUNTON TO RICHMOND: We started from Samuel Beery's, near Crissman's, and went through Hopkins Gap. Then along over ridges, across ravines and the Shenandoah Mountain, we arrived at Judy's on the South Fork, where we staid all night. The next day we crossed Ketterman's Mountain and came to the South Branch of the Potomac. Here those on horseback had to cross the river the second and third time in order to take the footmen over. We then passed through Petersburg, and after going a mile or more beyond, we were ordered to halt. There were but two men at first that stopped us on our way, but after we turned back others came up and went with us to the town. When we returned to the place, one of the men that stopped us seemed to be very sorry for what was done, but the others spoke roughly to him. We were all put into one room, and required to give up any firearms we had about us. We showed them our pocket Testaments which we were permitted to keep. This was a surprise to them.

The same afternoon we were marched towards Franklin, and we got as far as Captain Bond's, on

North Mill Creek, where we spent the night. The next day we arrived in Franklin, where we passed the night in the courthouse, lying on the floor. During the night six of our number were taken out of the building one at a time, and were asked a number of questions, who we were, and where we were going, and they also wished to know the reason. The remainder of the company did not know what had become of those who had been taken out in this way, but it turned out better than they expected. Then there was an attempt made next morning to frighten them, that they might have an excuse as was supposed, to capture their horses, but they all remained quiet and kept together, and paid no attention to any attempt to alarm them.

The next day we arrived at Monterey, the county-seat of Highland county, Virginia. From this place we started for Staunton, Va. It took us two days to reach Staunton, and it was a wearisome journey across narrow valleys, over ridges and rough mountains. From Staunton we were sent to Richmond, where we were all put into one room of a brick building. In this room we had no accommodations whatever. When we lay down on the floor for the night the floor was nearly covered, and when provisions were brought to us they were generally in buckets.

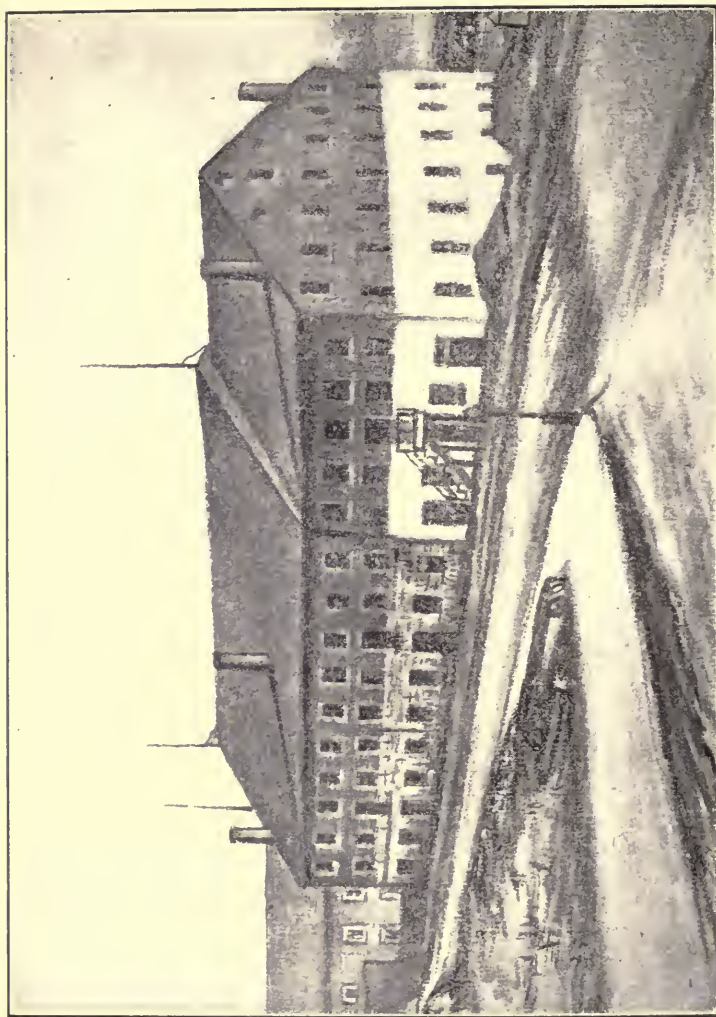
We were then moved down to the canal, and placed in a large brick building where there were a number of Union soldiers kept as prisoners. The building was about 60x100 feet and four stories high. It lay along the canal with a road between the building and the canal. We occupied the room in the east end of the building and next to the canal. James River was

just beyond the canal with a high bank between them. We could see the river from the windows of the room where we were kept. On the same floor, in another room, the Union prisoners of war were kept. They were friendly to us, and were sorry to see us leave the building when we got our liberty.

Mr. John Hopkins, of Rockingham county, came to see us in prison. He said he would do all he could for us, and he was as good as his word. He informed the members of Congress what kind of people we were, that we were conscientions.

Benjamin Byerly, who lived near Dayton, Va., came to see us two or three times while we were in Richmond, and used all his influence to get us released. When the Exemption Act was passed, he was one to go around to raise the money to pay the fines for our release, and when the fines were paid, he with the officers came and opened the door, and he said, "*Now you can all go home.*" *This was a glorious day for us.* I will never forget Benjamin Byerly for what he did for us,—“I was in prison, and ye came unto me.” He preached for us one evening in “Thunder Castle,” and when he came to see us again, he preached for us the second time, and after we returned home he preached in the Bank church once for us.

Mrs. Rhoda Ellen Heatwole, a model Mennonite sister, was sitting by during the time her husband was giving his experience as described in the preceding pages, when she modestly remarked that when Byerly returned from Richmond, and her sister told her someone was coming, she could not tell how she felt—she thought they were all killed: her sister told her that



"Thunder Castle," Richmond, Va.

her face became sadly pale. She feared sad news, but her "sorrow was turned into joy" when she learned that her husband would soon be released.

D. H.

## A SCRIPTURAL ADMONITION

D. Hays,

Dayton, Va., May 10, 1903.

Dear Friend:—As I have been away from home a great deal of late, excuse me for not answering your letter sooner. I would much rather talk with you than write, as it has been a long time since we were in prison, so that I have forgotten a great deal about it. If you were here I might tell you a good many things about how we were treated after they arrested us and took us through the mountains; and after we were put in prison we had many times but little to eat. But in this experience we learned how others had to suffer, some for want of clothing, others for want of shelter and protection from the cold.

The apostle admonished the Hebrews, "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13: 5, 6.

Let us continue to put our trust in the Lord, and lean upon his strong arm. Let us all prove faithful. The promise is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

Very truly yours,

G. D. HEATWOLE.

## SOCIETY OF FRIENDS IN THE SOUTH.

WILLIAM PENN had set the example of purchasing the land from the Indians, and the Friends, who were among the earliest settlers in the Valley of Virginia, thought it unjust to take possession of the lands upon which they settled without an agreement with the natives and making some compensation for their right. The following letter, written by Thomas Chaukley, addressed to the Monthly Meeting on Opequon, about five miles east of Winchester, will show the spirit of peace and fairness of the writer :

“ Virginia, at John Cheagle's, 21st 5th mo., 1738.

“ To the Friends of the Monthly Meeting at Opequon : Dear friends who inhabit Shenandoah and Opequon. Having a concern for your welfare and prosperity both now and hereafter, and also the prosperity of your children, I had a desire to see you ; but being in years, and much fatigued with my long journeyings in Virginia and Carolina makes it seem too hard for me to perform a visit in person to you, wherefore I take this way of writing to discharge my mind of what lies weighty thereon.

“ First. I desire that you be very careful (being far and back inhabitants) to keep a friendly correspondence with the native Indians, giving them no occasion of offense ; they being a cruel and merciless enemy where they think they are wronged or defrauded of their rights ; as woful experience hath taught in Carolina, Virginia and Maryland, and especially in New England.

“ Secondly. As nature hath given them and their

forefathers the possession of this continent of America (or this wilderness); they had a natural right thereto in justice and equity, and no people, according to the law of nature and justice and our own principle, which is according to the glorious Gospel of our dear and holy Jesus Christ, ought to take away, or settle on other men's lands or rights without consent, or purchasing the same by agreement of parties concerned, which I suppose in your case is not yet done.

“Thirdly. Therefore my counsel and Christian advice to you is, my dear friends, that the most reputable among you do with speed endeavor to agree with and purchase your lands of the native Indians, or inhabitants. Take example of our worthy and honorable late proprietor, William Penn; who, by the wise and religious care in that relation, hath settled a lasting peace and commerce with the natives, and through his prudent management therein hath been instrumental to plant in peace one of the most flourishing provinces in the world.

“Fourthly. Who would run the risk of the lives of their wives and children for the sparing of a little cost and pains? I am concerned to lay these things before you, under an uncommon exercise of mind, that your new and flourishing little settlement may not be laid waste and (if the providence of the Almighty doth not intervene, some of the blood of yourselves, wives or children, be shed or spilt on the ground.

“Fifthly. Consider you are in the province of Virginia, holding what rights you have under that government, and the Virginians have made an agreement with the natives to go as far as the mountains and no



farther, and you are over and beyond the mountains, therefore out of that agreement; by which you lie open to the insults and incursions of the Southern Indians, who have destroyed many of the inhabitants of Carolina and Virginia, and even now destroyed more on the like occasion. The English going beyond the bounds of their agreement, eleven of them were killed by the Indians while we were traveling in Virginia.

“Sixthly. If you believe yourselves to be within the bounds of William Penn’s patent from King Charles the Second, which will be hard for you to prove, you being far southward of his line, yet if done, that will be no consideration with the Indians without a purchase from them, except you will go about to convince them by fire and sword, contrary to our principles, and if that were done, they would ever be implacable enemies, and the land could never be enjoyed in peace.

“Seventhly. Please note that in Pennsylvania no new settlements are made without an agreement with the natives, as witness Lancaster county lately settled, though that is far within the grant of William Penn’s patent from King Charles the Second, wherefore you lie open to the insurrections of the Northern as well as the Southern Indians.

“Lastly. Thus having shown my good will to you and to your new little settlement, that you might set everyone under your own shady tree, where none might make you afraid, and that you might prosper, naturally and spiritually, you and your children; and having a little eased my mind of that weight and concern (in some measure) that lay upon me, I at pres-



ent desist, and subscribe myself in the love of our holy Lord Jesus Christ. Your real friend, T. C.”

(From Kercheval’s “History of the Valley of Virginia.”)

The same book, pages 126, 127, is authority for the statement that “in the year 1777, on the 8th of September, in conformity with a recommendation of Congress, a number of Quakers and others were taken up by the supreme executive council of Pennsylvania, and were sent to Winchester, Va., under guard, with a request from the executive of Pennsylvania directed to the county lieutenant of Frederick to secure them. When the prisoners were delivered into the custody of General John Smith, who was then county lieutenant, he proposed to them that if they would pledge their honors not to abscond they should not be placed in confinement. Among the prisoners were three of the Pembertons, two of the Fishers, an aged minister by the name of Hunt and several others. One of the Fishers was a lawyer by profession. He protested in his own name, and on behalf of his fellow-prisoners, against being taken into custody by Colonel Smith. He stated that they had protested against being sent from Philadelphia; that they had again protested at the Pennsylvania line against being taken out of the State; that they had repeated their protest at the Maryland line against being taken into Virginia; that there was no existing law which justified their being deprived of their liberty, and exiled from their native homes and families, and treated as criminals. To which Colonel Smith replied, ‘It is true, I know of no existing law which will justify your detention, but

as you are sent to my care by the supreme executive authority of your native State, and represented as dangerous characters, and as having been engaged in treasonable practices with the enemy, I consider it my duty to detain you at least until I can send an express to the governor of Virginia for his advice and direction what to do in the premises.' He accordingly dispatched an express to Williamsburg, with a letter to the governor, who soon returned with the orders of the executive to secure the prisoners. Colonel Smith again repeated that 'if they would pledge themselves not to abscond he would not cause them to be confined.' Upon which one of the Pembertons said to Fisher, 'that *his protest* was unavailing, and that they must patiently submit to their fate.' Then addressing himself to Colonel Smith he observed, 'they would not enter into any pledges, and he must dispose of them as he thought proper.' The colonel then ordered them to be placed under guard.

" Shortly before this three hundred Hessian prisoners had been sent to Winchester; there was consequently a guard ready prepared to receive these exiles, and they remained in custody about eight or nine months, during which time two of them died, and the whole of them became much dejected, and it is probable more of them would have died of broken hearts had they not been permitted to return. Some time after the British left Philadelphia, these exiles employed the late Alexander White, Esq., a lawyer near Winchester, for which they paid him one hundred pounds Virginia currency in gold coin, to go to Philadelphia and negotiate with the executive authority of the

State to permit them to return to their families and friends, in which negotiation White succeeded; and to the great joy and heartfelt satisfaction of these captives, they returned to their native homes."

This account corresponds with the statement previously given by Christopher Saur of the arrest of a number of Quakers who "were punished and carried away to Virginia." The cause of the arrest of these Friends, as given in the report of a committee in Congress on the 28th of August, 1777, was, "That the several testimonies which have been published since the commencement of the present contest betwixt Great Britain and America, and the uniform tenor of the conduct and conversation of a number of persons of considerable wealth, *who profess themselves to belong to the society of people commonly called Quakers*, render it certain and notorious that those persons are with much rancor and bitterness disaffected to the American cause," etc. (Idem, pp. 125-6.) This report of the committee shows that Congress did not order the arrest of these persons because they were Quakers, but because (in the opinion of the committee) they *professed to belong to the Quakers*, but did not live up to the standard, nor did they maintain the principles of that body of people. The sequel, however, shows that they were true to their faith.

These Quakers possibly, regarded the States as in a condition of rebellion, and to support such a condition meant war, which was contrary to the principles of peace they held sacred. They had been all along loyal subjects to the established government; but here was a new experience, a government in a transition

state, a passing over from one form of government into another. Under similar conditions (we speak advisedly), a Peace People should be submissive and inoffensive to the powers that be, during the period of transition, and whenever the government under which they live and to which they have been loyal subjects, changes its form and its national relations, then they do become obedient subjects to the new government.

D. H.

### ELDER B. F. MOOMAW.

DURING the Civil War, Bro. Moomaw was in the zenith of his power and influence which he steadily maintained as the champion of peace, ready to serve the Brethren he loved and the community where God placed him. He stood for truth and demanded a recognition of the rights of the Brethren as a peace people, even from his opponents, and when other means failed, he appealed to the highest civil and military authorities, and his position, means and influence were such that his appeals were generally successful. Through this period of trial and personal danger he was permitted to live, and to witness the triumph of the principles of peace, and to enjoy the fruits of his labors.

Writing to his son at West Liberty, Ohio (1865), and who had but recently "adopted the holy religion of the Lord Jesus Christ," he says: "The storm is over, and we are now enjoying a blessed calm. I hope you will make it your constant care and study to adorn the profession you have made. It is one thing to be a member of the church, and to be a consistent Christian is another. Christians, as I understand the matter,

are pilgrims and strangers in the world, belonging to another kingdom, not of this world. Since God in his kind Providence has brought to an end this cruel and unholy war, I hope that all will lay aside sectional differences, and return more ardently to the love and service of God who requires our whole affection and unmixed devotion,—that love and fraternal union of the whole body will be our constant aim, and that everything calculated to mar our affection, or to alienate the church may be studiously avoided.”

The above extract is from the pen of his son (J. C. M.), communicated to the *Gospel Visitor*, August, 1865, on his way home from Annual Meeting in Lee Co., Ill. It serves to show the style of Bro. B. F. Moomaw as a writer, and that the peace and union of the Brethren North and South was the burden of his theme and lay very near his heart. He was a vigorous writer before and during the war, and he kept up an extensive correspondence with persons seeking the truth. He generally wrote on doctrinal subjects, some of which were published in tract form,—the last but not least being a treatise on the “*Divinity of Christ*.”

As a speaker he was bold, earnest and fearless,—not hesitating to assail at any time what he conceived to be wrong even in the midst of intimidation. One thing stood to his advantage under such trying experiences, and that was his diffuse style of delivery. He did not approach his subject abruptly. He did not strike his opponents without due notice. He brought the sun to bear upon the dark side of error in such a way that the sable curtain was withdrawn at a time when his hearers were least expecting it. He usually

took in the whole range of his subject, and aimed to elucidate everything that came within the scope of his mental vision. When he ascended the mountain side, or passed from hill to hill along the winding stream, he had for those who followed him in his discourse a rich cluster of fruits and flowers. If Bro. Moomaw lacked concentration of thought and expression, he was not wanting in persistency. If he failed to part the cloud letting the light of day burst in splendor upon his subject, he possessed the greater gift of leading his hearers to discover much truth for themselves.

His home was in the middle south-side of the Old Dominion—a typical Virginia home. Here he raised an intelligent family—here he dispensed hospitality to friend and foe. In a grove on this homestead camped a regiment of Virginia soldiers. By special request Bro. Moomaw preached for these soldiers, delivering to them the message of the Gospel of Peace. In his home the sick of this regiment were cared for without any financial compensation, thus gaining the good-will of both officers and men, and sowing the good seed which invariably brings good results in God's own time and way.

The following is from the pen of Bro. C. D. Hylton: “Elder Benjamin F. Moomaw,\* so well known to the Brotherhood, was born in Botetourt county, Virginia, March 30, 1814, and in this county and State his long and eventful life was spent.

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\*Bro. Hylton's Sketch of Elder Moomaw was obtained through the courtesy of Bro. Grant Mahan, of the Brethren Publishing House, Elgin, Illinois.

“It is to be regretted that so few data have been preserved in reference to his life. When he became a member of the church, was called to the ministry, and ordained to the eldership are periods now unknown, even by his family. His ordination must have been prior to 1860, because in that year he was sent by Annual Meeting on a committee with other brethren to adjust some difficulties in Tennessee.

“He was appointed five times by the Annual Meeting to serve on committees sent to churches. In 1860 and 1871 he was sent to Tennessee, in 1872 he was appointed to visit some churches in Indiana, and in 1874 with two other brethren he crossed the continent to visit the ‘Far Western Brethren’ in California. He represented the First District of Virginia on the Standing Committee at Annual Meeting six times, and in 1861 he was clerk of the Annual Meeting. In the early fifties he strongly advocated and urged the church to engage more actively in spreading the Gospel. In 1852 the matter was brought to Annual Meeting and elicited a hearty response. He advocated the publishing of a church paper at a time when it was unpopular, and faithfully supported Eld. Henry Kurtz in bringing out the *Gospel Visitor*. He was a devoted friend of Eld. John Kline and always held Bro. James Quinter in high esteem.

“He has a war history that will always be held sacred to his memory. In connection with other brethren he did much for the release of brethren, and the comfort of the Southern soldiers. Many of them speak in the highest terms of his kindness and hospitality toward them. A number of troops camped

on his farm and some took sick in camp and died in his house after receiving the kindest attention.

“Bro. Moomaw was bold, fearless, and at times rather stern in his decisions. When a position was taken he rarely moved from it, and his position was not held in secret. He made no compromises. As a minister he was doctrinal and disregarded the position of those who differed with him.

“Financially he was very successful. Starting in life with a good inheritance and receiving several thousand dollars through his marriage, and at a time when land was cheap, he had advantages over many others. Then, through industry, care and an eye to business, he added many thousand dollars to his possessions.

“He died November 6, 1901, at the ripe old age of eighty-seven years, seven months, and six days. He was laid to rest on a little knoll in the family cemetery on the farm where he had spent all of his married life, near Bonsacks, Va.”

D. H.

*November 19, 1906.*

## ELDER JOHN KLINE, OF VIRGINIA.

BY BENJAMIN FUNK.

[Benjamin Funk, author of the “Life of John Kline,” was born at Singers Glen, Virginia, December 29, 1829. He was the youngest of seven brothers and two sisters, the children of Joseph and Rachel Funk. His early training in science and literature was limited. He worked several years in his father’s printing office and bindery. In 1854 he was married to Miss Louisa Burkholder, of Rockingham county, Virginia. He then took a limited course of instruction in Richmond College, Vir-



ginia. In 1864 his first wife died. In 1870 he was married to Miss Mollie E. Cowger, of West Virginia. They live happily near the place of his nativity, in a neat, cosy building under the lofty oaks, with a modest chestnut, dogwood, pine and laurel, deftly trimmed—all nature's own setting—presenting a picture of rural taste, rustic beauty and simplicity. Here he lives in retirement from the active duties of the ministry and school-teaching, yet he is still engaged in writing and the pursuit of literature.]

THE following sketch is from his pen:

“ It gives me much pleasure to introduce the name of this eminent servant of the Prince of Peace to the readers of this work. From a biography taken from his diary, augmented by the personal recollections of the writer and others, the following sketch is obtained:

“ John Kline was born in Dauphin county, Pennsylvania, June 17, 1797. He with his father and other members of the family moved to Virginia when he was about fourteen, and settled on Linville Creek, in Rockingham county. He was married to Anna Wampler, March 10, 1818. As indicated by his diary, his active ministry began about the year 1835, from which time on to the close of his life, a period of twenty-nine years, the entries in his diary state (1) Where he spent the day and night, (2) How he spent the day and night. He made extended journeys on horseback, often traveling over four thousand miles in a single year. As an example of the nature and extent of his journeys, in the year 1835, he went on a preaching tour through western Virginia, western Pennsylvania, Ohio, Kentucky, Tennessee, returning home through southwest Virginia. The toil of this

journey, on horseback, over bad roads, through thinly settled sections of country and dark forests, over rugged mountains, more than seventy years ago, and all for Christ and burning love for his people, make this one of the most remarkable missionary journeys on record. In addition to his diary he wrote some controversial matter for the press. He spoke German and English with equal freedom. As a minister he was impressive. He possessed an orotund voice, a ready delivery, and a commanding presence.

“During the last twenty-nine years of his ministry he attended General Conference twenty-eight times. He was moderator of the Virginia Conference in 1861, and of each one after till the time of his death in 1864. He continued to discharge his duties as a minister and overseer of the church with unwavering devotion even in time of the Civil War, and fell at last a sacrifice for the cause of the Prince of Peace. The last Conference he attended was held at Hagerstown, Indiana, in 1864. A few days after his return home, while attending to his accustomed neighborly duties, he was waylaid and killed by a number of ‘scouts,’ near the summit of a little ridge about two miles west of his home. He was buried at Linville Creek church, where he long had labored for the people he loved. At his funeral service the text was Acts 8: 2, ‘And devout men carried Stephen to his burial, and made great lamentation over him.’ Elder Solomon Garber opened the service and spoke briefly. Then Elder Jacob Wine spoke, and he was followed by the writer (Benjamin Funk) and Jacob Spitzer. The meeting was closed by Christian Wine. It was a me-

morial service, more than a funeral. There was not a word of censure uttered by any of the speakers. The text itself was the embodiment of all that was said. As Stephen was the first Christian martyr, and Brother Kline the last then known, the appropriateness of the text was apparent. Then the smile of peace visible upon his dead face, when viewed for the last time, made the resemblance complete. Yes, if Stephen's living face was as the face of an angel, Brother Kline's dead face was the face of a saint.

"At the head of his grave a plain marble slab bears the inscription :

Elder John Kline

Killed

June 15, 1864

Aged

66 years, 11 months and 28 days.

When he was present, he was useful,

When absent wanted much,

He lived desired, when killed lamented.

"The following account of his arrest and imprisonment in 1862, will be of interest to the reader. His arrest was made because of his *influential* opposition to the 'secession movement' of 1861. Led by a just estimate of the power and determinate purpose of the General Government to perpetuate the unity of its existence, he opposed secession upon religious grounds, as a thing threatening the peace, harmony, and prosperity of the country. He always maintained, however, that what we do, must be done in meekness before God, and good will toward men. He saw the darkness gathering in the distance, and he took the

lead in sounding the notes of warning into the ears of the Brotherhood to 'have their loins girded and their lamps trimmed and burning.'

" In his diary for January 1, 1861, he enters the following sentiments: The New Year is threatened with dark clouds gathering around us. I feel a deep interest in the peace and prosperity of our country, but in my view both are sorely threatened now. Secession is the cry further south, and I fear it is being wafted towards Virginia on the wings of fanatical discontent. A move is clearly on hand for holding a convention of delegates from all the counties of Virginia to meet in Richmond; and whilst its advocates publicly deny the charge, I feel sure its proceedings will end in the separation of the old State from the Union.

" The perishable things of earth concern me not except wherein they affect the imperishable. Secession means war; and war means tears and ashes and blood. It means bonds and imprisonments, and perhaps death to many in our beloved Brotherhood, who, I have confidence to believe, will die rather than disobey God by taking up arms of carnal warfare. . . . I bow my knees in prayer. All is dark, save when I turn my eyes to him. He assures me that 'All things work together for good to them that love God.' This is my hope for my beloved brethren and sisters, and their children. He alone can provide for their safety and support. I believe he will do it.

" This extract is the key to the man's heart, and opens to a view of its experiences. We need no longer wonder why suspicion marked him for his own, and watched him with a jealous eye. But he was left to

go undisturbed until Saturday, April 5, 1862. In the forenoon of that day he was quietly at home. In the afternoon he was arrested and conveyed to a guardhouse in Harrisonburg, Va. His place was in the large jury room upstairs, where he found several other brethren captives with himself.

“In this time of trial Brother Kline’s presence of mind did not in the least desert him. The daily entries in the diary are in a hand as calm, and a mind as self-possessed, as if nothing had gone wrong. He and the other prisoners were held captive in the courthouse nine days, Brother Kline himself being held as prisoner thirteen days; most of which time was very damp and cool, with snow and rain. They had very little fire, and scarcely any bedding except what was supplied by the relatives and friends. Brother Kline did not lose interest in his religious work. He and the brethren with him held regular worship, and he preached and prayed and sang in orderly service both Sundays he passed in the guardhouse. He left liberal outlines of both sermons. He was held as a prisoner, it is true, but the Word of God was not bound. .

“Elder John Kline, in the twenty-nine years prior to his tragic death, had missed being present at but one Annual Meeting. In other words, he had been present at twenty-eight Annual Meetings of the Brethren in the twenty-nine years of his public ministry. This is one proof of his unflagging devotion to his work, based upon his ever-present sense of responsibility before God, and duty toward the Brotherhood.

“And this brings me to the next fact, a fact not generally known or appreciated by those who miscon-



**The Author of the Kline Book at His Desk.**

Drawn specially for this book by Sister Rebecca Bowman.

strued his purpose. Elder John Kline was Moderator of the Annual Conference of the Brethren when the war broke out, and this relation to the Brotherhood of itself imposed upon him a duty to be present at these meetings; a duty to which he felt the Lord had called him. As a reflection of his own mind, and conscious integrity of heart and purpose within him, we close this sketch with the last words of his farewell sermon in Indiana, May 19, 1864, from Acts 4: 13, as indicated in his diary:

“‘Now, Brethren-and friends, I have only touched some of the chords in the beautiful anthem of my theme. I now leave it with you, hoping that you may learn every note in it; and by the sweet music of a good life delight the ears and warm the hearts of all who hear its rich harmonies. Possibly you may never see my face, or hear my voice again. I am now on my way back to Virginia, not knowing the things that shall befall me there. It may be that bonds and afflictions abide me. But I feel that I have done nothing worthy of bonds, or of death; and none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God.’”

## ELDER D. P. SAYLER, OF MARYLAND.

BY D. F. STOUFFER.

ELDER D. P. SAYLER was born in Frederick county, Maryland, June 23, 1811, connected himself with the church of the Brethren at Beaver Dam, Md., August



Elder D. P. Sayler.



20, 1837, was elected to the ministry September 30, 1840, and ordained elder May 7, 1850.

He traveled extensively over a large scope of country, helping to organize and build up churches. He with Brother Umstead, a man filled with the Holy Ghost and with power, would start up into the Valley of Virginia, and remain as long as three months from home. At that time traveling was done by private conveyance. Bidding farewell to home and all its duties, and committing all into the hands of his family, as a farewell address he would say, "Now, as the time belongs to the Lord, I cannot say when I will return." Thus he would go, always expecting to meet his own traveling expenses.

Brother Sayler was one of the church's strong representatives during the (Civil) war, in defense of her peace principles, and was frequently called up before the war department to give an explanation of those endearing principles. By his extraordinary power he was the means of the release of some of our Brethren from a life of war.—*From Brethren's Almanac, 1898.*

#### ELDER JESSE ROOP, OF MARYLAND.

NEW WINDSOR, MD., JULY 15, 1904.

ELD. DANIEL HAYS,  
BROADWAY, VA.

DEAR BROTHER:—In *Gospel Messenger No 26*, under Brother Stover's "India Notes," he requested those who knew of the experience of Brethren during the Civil War in America to let him hear from them. We wrote him what our father, Jesse Roop, at that time

experienced. He gave us a verbal account of it, when admonishing us to live up to duty.

During that period, both his duty as a minister, and peace principles, were tested. The only churchhouse then in the congregation was located near the Baltimore and Ohio Railroad. The Union soldiers camped in the grove where it stood. Our ministers had to secure a pass every Sunday to get through their camp into the church to preach. Their custom at that time was to read the Scripture in course. While they were not confined to this Scripture always for a text, it was commonly so used. They also preached in turn, and it fell to father's lot to preach on that Sunday. The 18th chapter of St. John was read, and he took his text from the 36th verse: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." He told the soldiers that if both sides would lay down their armor, and enlist under the blood-stained banner of King Jesus, they would have a better government than humanity could ever make.

The next week one of our ministers came to see father, and to tell him it would not be safe for him to come to that appointment for a while, as some of the soldiers had made some threats of violence concerning his person. Father told him that he would not do anything rash, but when his time came to fill that appointment with the help of God he would try to do it. When the time came he went. The officers gave him his pass as usual. He went into the church, and found it nearly full of soldiers. After taking his place, he told them what he had heard, and then said that he

would not go into their camp, nor persuade any of their men to be unfaithful, but when they came into God's house, and bared their heads according to his command, it was his duty as a servant of the Lord to preach his Gospel to them. He told them of the duties of the Christian, and he never enjoyed a more attentive audience anywhere. They always rendered him due respect when he went through their camp. He felt the more encouraged never to turn from duty. His faith was strong, believing that when God poured out his wrath upon the disobedient, he would *pass over* his people.

ALICE ROOP.

#### AN ANECDOTE.—INDIANA IN 1862.

IN the latter part of the summer of 1862—the time which tried men's faith—a certain very noisy individual from a neighboring county came to Indiana and stood in a public place and read from a paper which he held in his hand, what, he said, was the “oath” nonresistants were required to take in order to secure exemption from the then pending “draft.” After reading the same, he named certain brethren in his country who, he said, had taken said “oath,” at the same time calling them rebels, cowards, etc., with other opprobrious epithets. At last a bystander, inspired with sentiments similar to his own, asked, “On what principles do they claim such rights?” “Because they pretend to believe we should obey the injunction not to render evil for evil, and if smitten on one cheek to turn the other also.” “Well,” said the inquirer, if I meet Mr. — I will hit him a big slap on the cheek, and see whether he will stick to

the principle." A modest brother here interposed with, "What if he should turn the other?" Our chivalrous individual here thought best not to answer—suppose he feared if he said "strike again," his character as a man would suffer discount, and if the contrary, it would be admitting the advantage of nonresistance.—*From Brethren's Almanac for 1872.*

### SHARPSBURG MEETINGHOUSE, MARYLAND.

BY S. F. SANGER.

THIS meetinghouse is in the Manor congregation, situated one mile north of town, and was built in 1853. It stood within the lines of battle fought along the banks of the Antietam Creek, Sept. 17, 1862, and was partly demolished by the batteries of both armies, as shown in the picture.

After the battle it was used as a hospital for both the "blue" and the "gray," and is a silent witness of human carnage and inhuman warfare. The building was repaired in 1864, since which time it has been used regularly as a house of worship by our Brethren. The War Department proposed to purchase the house and preserve it as a relic of this bloody event. The offer, however, was declined by our Brethren, believing it would serve a better purpose by using it as a place in which to worship the Prince of Peace and teach the doctrine of *love* and *good will*. A tablet has been placed on the outer wall, to the right of the door, by the government, which gives a brief history of the meetinghouse and its connection with this battle. This tablet is read by thousands of visitors who



Sharpsburg Meetinghouse.

come to see the battle-ground, and the "green mound" where a loved one has been laid away.

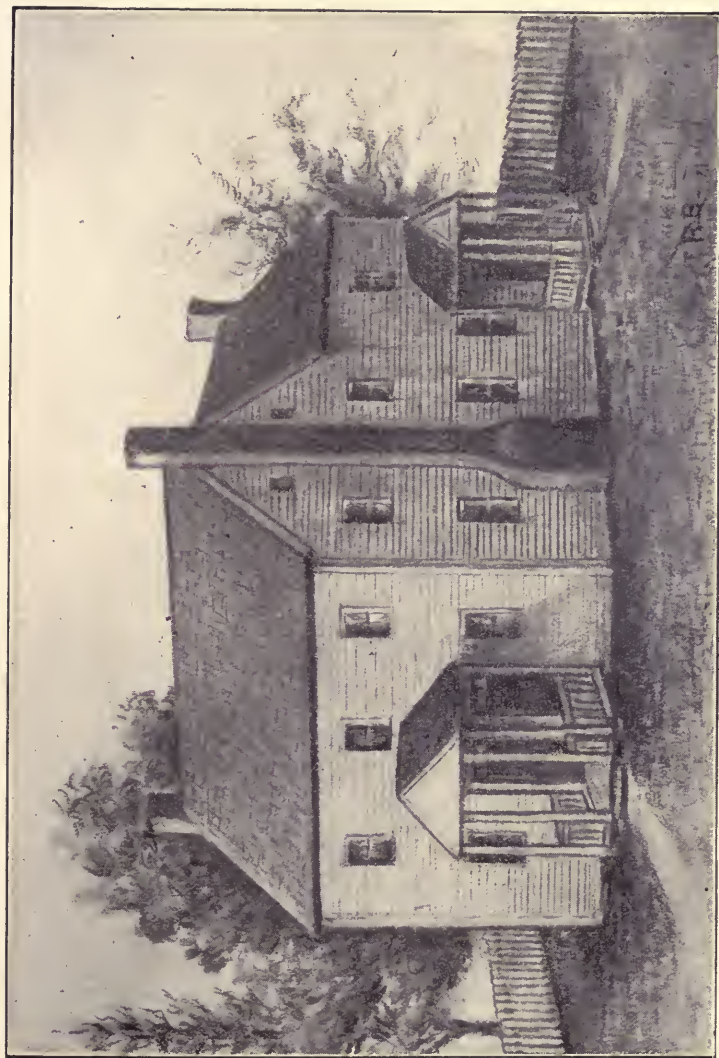
Brother Samuel Moomaw,—who donated and deeded to our Brethren, the church lot whereon the Sharpsburg house was built in 1852 or '53,—was born in 1801. He was a relative of Elder B. F. Moomaw, of Bon-sacks, Va., and the father of M. Alice Mumma, now living in Sharpsburg. He was living within the lines of battle at the time of this engagement. His dwelling house, barn and nearly every building, with most of their contents, were laid in ashes during the battle, leaving scarcely a change of raiment for his family.—*From Brethren's Almanac, 1898.*

#### ELDER DANIEL THOMAS.

ELDER DANIEL THOMAS lived near Spring Creek, Rockingham Co., Va., and his home was a place where many refugees found shelter, comfort and advice. He was a man of pleasant countenance, openhearted, trustworthy, and during the Civil War, "when men's hearts failed them," where could they find a better friend and counsellor than in this peaceful home?

Brother Thomas received only a common school education and never pretended to be more than what he was. He is an example of what may be attained in letting himself be used by the grace of God and the Holy Spirit, without the advantages of a liberal education. He was not at all times correct in his pronunciation, or his language; but there was so much ease, freedom and beauty in his sentences, and in his illustrations, that the critic himself was spellbound, if not pleased. He was endowed with great natural abilities





Home of Elder Daniel Thomas, During the '60's.

as a public speaker. His countenance was open, winning and pleasant, his voice silvery, clear, musical, and well modulated, with a compass that reached the farthest limit of an audience. He took hold of his subject without hesitation, and in his own practical way dispensed the bread of life in rich profusion to all around him. He had the marvelous gift of unraveling the intricacies of his text without any apparent effort, like sunbeams bursting through the cloud and driving the mists away. His illustrations were at his fingers' end, touching briefly yet forcibly each point, and dealing mainly with the practical side of life.

He was an active minister in the years before the Civil War, going on preaching tours to the western part of the State. During the war he was in his prime, and as an earnest advocate of the Gospel of Peace he was one of the leading ministers of the Brethren in perhaps the most densely populated church in the Valley. In the autumn of 1865, he was with Brother Solomon Garber near Maysville, W. Va., where many heard him for the first time, and it was for many of them the last time. He lived but a few years after the return of peace; but the simplicity of his life, and the influence of his public ministry still linger with those who knew him and heard him.

D. H.

### ELDER JOHN A. CLINE.

JOHN A. CLINE was born near Sangersville, Augusta Co., Va., August 9, 1833. He died near Stuarts Draft, same county, Sept. 15, 1893. He united with the church in October, 1855, and was elected deacon in 1861, and to the ministry in 1864. He was then living





Home of Eld. John A. Cline, near Stuarts Draft, Va.

in the Middle River congregation. He for a while lived in the Linville Creek church, from which place he moved to the Mount Vernon congregation, where he was ordained in 1877. He was a prisoner in time of the Civil War four weeks. He was taken from his horse and marched through the mud to Woodstock, then to Mt. Jackson and to Harrisonburg.

He selected his home at Stuarts Draft, Augusta country, with a view of enlarging his field of usefulness. In this he was not mistaken. To the south in Rockbridge county and to the east across the Blue Ridge, his labors were blessed and highly appreciated. On a visit with him to Rockbridge county, it was a pleasure to accompany him from house to house during the day, and to meet with the people each evening in the churchhouse for public service. With what interest he entered into his work! He was a gifted singer and delighted to get the members of a family around him to assist in singing a few of his favorite songs. These songs were peculiarly impressive and spiritual. Then in the homes of the afflicted ones,—with what pathos he prayed with them, and for them! He entered into their trials and disappointments with the deepest sympathy and touching appeal, and held up before the throne of grace and mercy, the heartaches, the anxious desires of the afflicted child of God, in a way that was a solace to the mind and a balm to the soul.—*Adapted from Mary C. Cline, Stuarts Draft, Va., Feb. 8, 1906.*

### SARAH BOWMAN.

SISTER SARAH BOWMAN, *nee* Flory, was born two miles east of Dayton, Rockingham Co., Va., July 10,

1839, and was the sixth daughter and child of Michael and Sarah Hedrick Flory. She is a sister of Elder John Flory, deceased, of near Bridgewater, Va., and of Elder Michael Flory, of Girard, Illinois.

August 14, 1858, she was united in marriage to Joseph Bowman, of near Harrisonburg, a son of John and Rebecca Wine Bowman, and to them were born three sons and three daughters, all married and with families of their own.

In the summer of 1887, she was left a widow, but resides to-day where she began her early wedded life, in the old Bowman homestead, situated on the Warm Spring Turnpike, near Harrisonburg, Va. Devoted to the church, and generous to the needy, her useful life has been marked by deeds of kindness, and loving service to those less fortunate than herself. It was her privilege as well as good pleasure to be among the number who ministered to the needs of that faithful company of Brethren and others of like belief who suffered bonds and imprisonment for Christ's sake during the spring of 1862. Once each week, sometimes oftener, she would carry baskets of provisions to the prisoners, she herself cooking their rice allowance, and then adding substantial dishes from her own store of good things. Sister Bowman recalls with much pleasure many of the loving and appreciative words of Elder John Kline. REBECCA BOWMAN.

*Harrisonburg, Va., April 9, 1906.*

#### CATHARINE SHOWALTER, OF DAYTON, VA.

CATHARINE SHOWALTER, daughter of Elder Jacob Miller, and granddaughter of Elder Benjamin Bow-



Getting the Provisions Ready.

Sister Sarah Bowman to the Left; Sister Catharine Showalter to the Right; Sister Sallie Cline in the Center.



**Carrying Provisions to the Prisoners.**

Sister Sarah Bowman to the Right; Sister Catharine Shon-  
walter to the Left.

man, was born on Linville Creek, Rockingham Co., Va., May 11, 1839. She with her parents moved to Greenmount in 1840. She was married to Jackson Showalter in 1854, and in 1858 she with her husband united with the church.

In answer to the question, "How did you feel when your husband left home for the West in 1862?" she replied, "O we were perfectly resigned. We knew that if they staid at home they would be forced to leave home in some way, and we thought if they could reach a place of safety, we at home could get along with what we had. But it was not long after they left home that we heard of their capture; then the trouble came. We could not hear often or learn much about them. After a few weeks, we learned that they had reached Harrisonburg and were under guard in the courthouse. I then went over to Uncle George Hogan's, who at that time lived above Edom, and he went with me to Harrisonburg. We went on horseback, and I carried a basketful of provisions with me. Sister Neiswander was there also to see her son Henry. The guard, Joseph Miller, who took us into the courthouse, was a nice man. We remained in the courthouse about two hours. The prisoners were all glad to see us and they seemed to be cheerful, and perfectly resigned to whatever might come. I asked Jackson, my husband, whether he wanted to see 'Sallie,' our little girl at home. He was so overcome that he said he did not wish to see her then. I saw Brother John Kline there with the other prisoners, and he seemed to be cheerful and happy. A few days after my husband was released and had come home, Brother Kline also



The "Old Courthouse" as it was in Time of the Civil War.





The Courthouse as It Now is.



was set at liberty and he came on foot to my father's house. He had left his saddle pockets and medicine in Harrisonburg, and next morning Jackson went to town for them on horseback. While he was there the Union troops came through the streets, and someone told Jackson that the soldiers would take his horse. He ran into the building, got the saddle pockets and mounted his horse. One of the officers came up to him and asked him what he was doing. He told him he had come to town to get an old doctor's saddle pockets, who had been in prison, and that he himself had been held as a prisoner for some time in the same place. The officer then permitted him to return home."

D. II.

## PERPETUA AND FELICITAS.

IN North Africa, the closing part of the reign of Septimus Severus (193-211), among the martyrs were two women, Perpetua and Felicitas, who were examples of female fortitude, and the power of the Christian faith.

Perpetua was an amiable lady of about twenty-six, and while in prison her father, who loved her tenderly, visited her, and pointing to liberty and the open door of her prison, tried to persuade her to save her life by renouncing Christianity, to all of which she replied, "The will of God must be done." She firmly declared that she was willing to forsake all for Christ.



Perpetua and Her Father.

## THE MAGNANIMITY OF GREAT MEN.

"We are much safer in the hands of great men than in the power of the lower class"—B. F. Moomaw.

THE fame of great men is no greater than the reality. As the shadow may be greater than the body itself, so the fame of a man may be greater than the man really is. But this is not the case with the truly noble men who rose above selfishness, above sectional feeling, and partisan bigotry in answer to every appeal for justice and protection.

Such a man was Mr. Allen Spangler, who came to the rescue of Brother Hutchison, an innocent and inoffensive man, and at the critical moment seized the officer and compelled him to order the guns down that were aimed at Brother Hutchison by the soldiers who had orders to shoot him down in five minutes. Such a man was Judge Baxter, of Richmond, Va., who treated the Brethren and Mennonites so considerately, expressing his regrets that they were detained from their homes by the pressure of business, and other unavoidable circumstances. Such a man was Alexander H. Stephens who, when Brother Wrightsman presented his petition, gave the matter the most courteous and considerate attention. Such a man was President Davis who, when written to by Brother Moomaw concerning the unwarrantable impressment of a number of young Brethren into the army, replied to Brother Moomaw at once, stating that he had given his letter to the Secretary of War for attention, and the major who had caused the trouble was called to Richmond to give account of his procedure.

These men at the time little realized what a blessing they were instrumental, under God, in conferring upon the world, in the rescue of these helpless ones from prison and from death, some of whom became faithful ministers of the Gospel, a blessing to thousands in many fields,—and what reward these men in authority will receive, God alone knows.

It is gratifying to know that men and women still live who are willing to lose themselves in the service of others, and the many appeals that come to us for help and to rescue the perishing, afford opportunities for high attainment and the development of the noblest qualities of human nature. And you, my young friends, whose path of life lies before you as a delightful spring morning, and who long to do some noble deed that will enroll your name upon the temple of fame, this know, that if it ever falls to your lot to perform such a deed it will be when self is lost in your eagerness to help others.

D. II.

THE EXEMPTION ACT OF CONFEDERATE  
CONGRESS.

*Dear Sir:*—The Exemption Act of Confederate Congress approved 21st of April, 1862, is recorded in Official Records of the Union and Confederate Armies, Series 4, Vol. 2, pages 160-162.

CHIEF OF RECORD AND PENSION OFFICE,  
WAR DEPARTMENT,  
WASHINGTON, D. C.  
D. HAYS,  
BROADWAY, VA.

The following is a copy of that part of the Exemption Act which relates to ministers and nonresistants:

The Congress of the Confederate States of America do enact that . . . . every minister of religion authorized to preach according to the rules of his sect, and in the regular discharge of ministerial duties, and all persons who have been and now are members of the society of Friends, and the association of Dunkards (Brethren), Nazarenes, and Mennonites, in regular membership in their respective denominations; provided members of the society of Friends, Nazarenes, Mennonites and Dunkards shall furnish substitutes, or pay a tax of (\$500) Five Hundred Dollars each into the public treasury, . . . . are hereby exempted from military service in the armies of the Confederate States.

*National Library, Washington, D. C.*

A HYMN composed and sung by Brother John C. Moomaw on the day of fasting and prayer in 1861. My wife has it in his own handwriting, and we thought it would be of interest and suitable material for your book.

S. CRUMPACKER.

*Bonsacks, Va.*

1. O Lord, we in thy presence are,  
Fasting, we seek thee here in prayer.  
Wilt thou then in our presence be,  
And grant our souls to meet with thee?
2. Our happy land, the exiles' home,  
The scene of strife has now become.  
O Lord, if it thy pleasure be,  
From war and bloodshed set us free.
3. Lord, thou hast been the widow's friend,  
Then wilt thou e'en her sons defend?  
Command the sword return again  
Into its sheath and there remain.
4. The spacious worlds are all thine own.  
Sure thou dost rule, and thou alone,—  
Then make the earth unto thee bow,  
Nor say, "O Lord, what doest thou?"
5. In days of old thou didst command  
The rolling wave a wall did stand;  
Thy people, Lord, thou then didst save,  
Their foes then found a watery grave.
6. Thy people in Assyria's day,  
Besieged by Syrian forces lay;  
They prayed, and thou didst hear their cry,  
And sent an angel from on high.
7. The angel of the Lord came down,  
And took away the tyrant's crown,  
His army all at break of day  
As leaves in autumn's forest lay.

8. Then, Lord, we to thee now draw near,  
In confidence that thou wilt hear,  
When we, thy people, pray to thee,  
O Lord, from tyrants set us free.
9. Roll back the mighty torrent wave,  
That threatens to be freedom's grave,  
And cause that ail the world shall own  
That thou art God, and thou alone.
10. O may this happy land then be  
From war and strife again set free,  
That nations' strife and wars may cease,  
In justice, right and endless peace.
11. O Lord, destroy the cruel sword,  
And in its stead supply thy Word;  
Give grace to soften every heart  
And grant thy mercies to impart.
12. Our cause to thee we now resign,  
Nor would we alter thy design.  
In sweet submission all in one,  
We say, "Our Father's will be done."

### THE PRISONER'S SONG.

Elder Daniel Miller, of Weyer's Cave, Va., sends us a copy of a hymn composed by the prisoners in Mt. Jackson. Brother John Kline put the chorus to it while they were in the old courthouse in Harrisonburg. The hymn originally consisted of nine stanzas, four of which, with some changes in accent and rhythm, are given with the chorus in the following tune composed by Brother A. D. Lair,\* and arranged by Brother J. M. Showalter. The tune is from the "*National Singer*," by permission of A. J. Showalter, Dalton, Ga.

D. H.

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\*Bro. Lair wrote the music in 1885 while sitting under a large chestnut tree at the home of Bro. John A. Showalter, near Cherry Grove, Rockingham Co., Va. Bro. Lair now lives at Mexico, Ind.



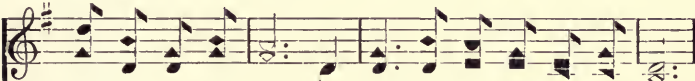
# The Prisoners' Song. \*

Arr. by D. H.

A. D. LAIR.




1. We are in pris-on close con-fined, But this not  
 2. We know it is God's ho-ly will, Our fel-low  
 3. But there is One who reigns on high, He al-ways  
 4. Then let us all the Lord o-bey, And from the

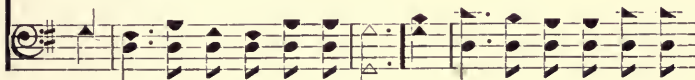



one of us should mind, For Christ has told us in His word,  
 men we shall not kill; That we should lead a Chris-tian life,  
 will to us be nigh,—He will from pris-on us re-deem,  
 truth we'll nev-er stray; So that we all may stand the test,

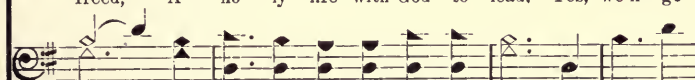
CHORUS.



That we should al-ways trust the Lord.  
 And not en-gage in war and strife. We'll all go home as soon as  
 If we will put our trust in Him.  
 And when we die, go home to rest.

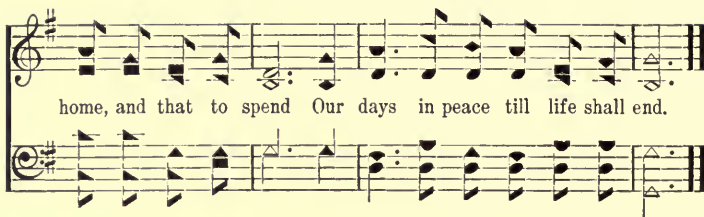
treed, A ho-ly life with God to lead,—Yes, we'll go



Music from "National Singer," by per. A. J. Showalter, Dalton, Ga.

\*Stanzas composed by eighteen prisoners in Mt. Jackson, Va., in 1862 The chorus was written by John Kline, in Harrisonburg, Va.

# The Prisoners' Song.



# Pilgrim Strangers. \*

D. H.

G. B. HOLSINGER.



1. We are a band of pil-grim stran-gers, A-lone in
2. We know that Je-sus taught us ev-er A ho-ly
3. It was not fear of man to seize us That turned us
4. But there is One who loves us ev-er, He al-ways
5. Then let us all the test en-dure, And al-ways



pris-on here we stay; Our homes were full of press-ing dan-gers,  
life with God to live, That we should strive nor fight, no, nev-er,  
from our on-ward way; We saw the guid-ing hand of Je-sus,—  
will to us be nigh; No foe, nor fear on earth can sev-er  
trust our Fa-ther's love, Then when our pil-grim days are o-ver,



## REFRAIN.



And we for safe-ty went a-way.  
But un-to each a kindness give.  
His lov-ing will we all o-bey.  
Our souls from love to God most high.  
We'll ev-er reign with Him a-bove.

We'll stand for Je-sus

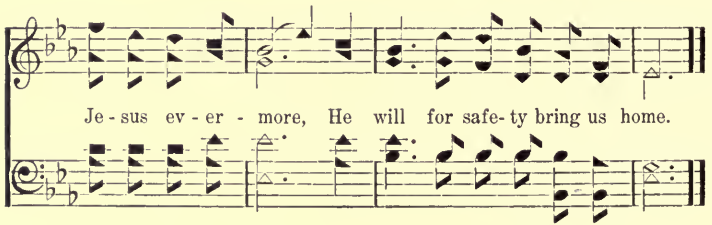


# Pilgrim Strangers.



o'er and o'er, He saves us now and bids us come; We'll stand for

The first system of musical notation for the hymn 'Pilgrim Strangers'. It consists of a treble and a bass staff. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics 'o'er and o'er, He saves us now and bids us come; We'll stand for' are written below the treble staff.



Je - sus ev - er - more, He will for safe-ty bring us home.

The second system of musical notation for the hymn 'Pilgrim Strangers'. It continues the melody and accompaniment from the first system. The lyrics 'Je - sus ev - er - more, He will for safe-ty bring us home.' are written below the treble staff. The system ends with a double bar line.

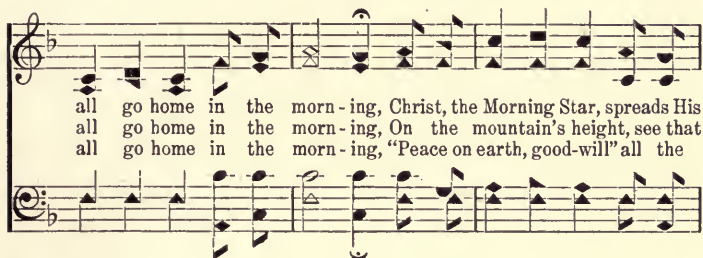
# The Coming Day. \*

D. H.

D. H. Arr. by G. B. H.



1. O the bright - est day is the com - ing day,—We will  
 2. O ye wear - y ones, when that bright day comes, We will  
 3. Hear the an - gels' song, and the strain pro - long, We will



all go home in the morn - ing, Christ, the Morning Star, spreads His  
 all go home in the morn - ing, On the mountain's height, see that  
 all go home in the morn - ing, "Peace on earth, good-will" all the



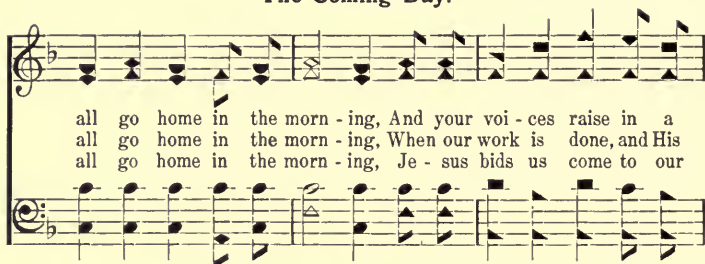
beams a - far, We will all go home in the morn - ing.  
 glo - rious light, We will all go home in the morn - ing.  
 world - shall fill, We will all go home in the morn - ing.



Send the ti - dings free o - ver land and sea, We will  
 Lo, the Prince of Peace gives the world re - lease, We will  
 And the Vic - tor's crown, by the faith - ful worn, We will

\*That was a glorious day for us when Benjamin Byerly came with the officers and, opening the prison door, he exclaimed: "Now you can all go home!"—From Simeon Heatwole, Dayton, Va.

## The Coming Day.



all go home in the morn - ing, And your voi - ces raise in a  
all go home in the morn - ing, When our work is done, and His  
all go home in the morn - ing, Je - sus bids us come to our



song of praise, We will all go home in the morn - ing.  
king - dom come, We will all go home in the morn - ing.  
long sought home, We will all go home in the morn - ing.

# PART FOUR

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## NONRESISTANCE; OR, THE SPIRIT OF CHRISTIANITY RESTORED

BY W. C. THURMAN.

“Lord, shall we smite with the sword?”

“All they that take the sword, shall perish with the sword.”

# NONRESISTANCE

PUBLISHED IN 1862

[Abridged and corrected according to notes of Bro. Teeter  
and Bro. Puterbaugh.]

## NOTE.

IN the month of October, 1862, I called at the house of Brother Samuel Cline, Augusta county, Virginia. He gave me a history of the capture and imprisonment of some of our Brethren and Mennonites that attempted to escape military duty on account of their peace principles. While they were in prison in Richmond, Judge Baldwin, of Staunton, who was Speaker of the House at that time, wrote to Brother Cline to send him the best thing he had on nonresistance. Brother Cline at once sent him W. C. Thurman's pamphlet on our Peace Principles. A bill was passed releasing each one upon the payment of \$500, and Judge Baldwin afterward wrote to Brother Cline that Thurman's pamphlet did the work.

SAMUEL DRIVER.

*Barren Ridge, Va.*



## PREFACE

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THE following Treatise on Nonresistance was written by the author a short time before he became a member of our fraternity. His views on peace principles being identical with ours was one of the causes which led him to unite with us. The work was written and published during the Civil War, 1862, and was one means of bringing the peace principles of the church before the authorities in Richmond, Va., and for that reason it is considered proper to give it in part a place in this volume. D. H.

## INTRODUCTION

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WHEN gliding on with the smooth tide of popular opinion, all seemed to lend a smile—I knew not a foe. But since the time has come which tries men's souls as to whether they are really the servants of Christ—all turn against me. . . . But having had no idea of preparing a work for the press, when first I took my pen, I intended only to write out these for my own benefit to guide my feet into the straight and narrow way which leads unto life; and to put it in a form suitable to leave in the hands of my dear mother and loved friends, that they might know my life was lost for Christ's sake, should the want of a provision in our law for those who think "We ought to obey God, rather than man," cause me to have to share a place with the Christian martyrs.

## AN INQUIRY AS TO WHETHER THE CHRISTIAN MAY USE THE SWORD

THOUGH I have during the last ten years so often declared the use of the sword to be incompatible with the Gospel dispensation, and all retaliation for injuries received contrary to that meek and lowly spirit of Christ, which, if a man have not, he is none of his (Rom. 8:9), since those whom we regarded as faithful servants of our Lord and Savior Jesus Christ, leaving the quiet fold of "The Prince of Peace," have resorted to the use of the sword, and are as deeply involved in this bloody war as those who have made no pretension to the Christian religion; it becomes necessary to give the matter a second investigation and see if it may not be possible that we have been in error; seeing the wise and learned are against us. But if, on a more thorough investigation of the matter, it is discovered that we are not mistaken as to the teaching of our Lord and his apostles, we must cling to the truth and follow their footsteps, though opposed by all the world.

And since the larger body, even of the Christian church, is at the present day governed and controlled more by the force of custom than the Bible, we should be but little biased by the opinion of others in our investigation: and calling "no man father upon the earth," Matt. 23:9, we shall endeavor to follow the

teachings of Christ and his apostles only; for the "holy scriptures are able to make us wise unto salvation," 2 Tim. 3: 15, and not the wisdom of man, "for the world by wisdom knew not God." 1 Cor. 1: 21.

That the Christian religion should be neither propagated nor defended by the use of the sword, is a settled question, at least among all Protestant churches. The only point of controversy is, as to whether those who, "putting off the old man with his deeds," have been "born of the Spirit" of "the Prince of Peace," whose kingdom is not of this world, may leave the peaceable reign of Christ, and conform so much to the ways of this sin-polluted world as to take up arms in defense of earthly possessions.

But, since all admit that we are not to use the sword in the cause of Christ, nor even as a means of self-defense where it is drawn against us because of our religion; why should it be a question of controversy as to whether we may use the sword in defense of earthly things? Is there in all the Bible the least appearance of authority for supposing the Christian to have a better right to use the sword in defense of that which he is required to forsake,—Matt. 19: 21, 27, 29; Luke 12: 33; Acts 2: 45, 4: 34,—than to obtain that for which he has forsaken all? Matt. 13: 46. And is it not strange that this doctrine, which is too absurd to be worthy of controversy, has become so universal?

Our Lord has positively forbidden retaliation. "I say unto you, that you resist not evil." Matt. 5: 39. But this being too humiliating for the carnal mind, which "is not subject to the law of God," man in his

wisdom, since the Christian religion has become popular, ingeniously shields himself from obedience to this soul-humiliating law of Christ by saying that this prohibition is to be restricted to those evils only which are imposed on us because of our religion: in proof of which they refer us to the words of Paul: "But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. And thus they "by good words and fair speeches deceive the hearts of the simple." Rom. 16:18. But is it not strange that they have so completely deceived the hearts of the simple as to make them believe that while they have no right to defend by force of arms that which is of more real worth than all the world, they may yet defend that which is of so little worth that our Lord regarded it as even unworthy of thought (Matt. 6:25): yea, requires us to forsake. Luke 14:33. "For all these things do the nations of the world seek after." Luke 12:30. The express language of him who has become "the Author of eternal salvation unto all them that obey him" (Heb. 5:9) is this, "I say unto you, that ye resist not evil." Matt. 5:39. And I appeal to the honesty of every intelligent man to say what there is, either in the language as used by our Lord, or in the connection in which these words are found, from which we may draw the least inference that it is to be restricted to those injuries only which are imposed because of our religion. If this had been our Lord's meaning, would he not have said so? And since he has not said so, who is wise enough to know that this was his meaning? . . .

To justify the use of the sword, we are told that the Jews were often involved in war.

But what was the object of the Jewish wars but to establish and defend their religion? And yet you admit the Christian must neither defend nor enforce his religion by the use of the sword. And in this admission you virtually acknowledge that the use of the sword by the Jews gives the Christian no license to use the sword.

The Jews were in possession of an earthly kingdom, "a worldly sanctuary . . . . and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10. Hence they used carnal weapons of warfare in defense of their religion.

But "he who is born of the Spirit" is no more "of the world" (John 17: 16); hence "the weapons of our warfare are not carnal" (2 Cor. 10: 4); for "if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." 2 Cor. 5: 17.

"If," says the Prince of Peace, "my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence." John 18: 36. So they fight not. Hence when the land of their fathers, their native home and country, was invaded by the Romans, they were forbidden to take up arms, but, leaving all earthly treasures behind, were required to "flee to the mountains." Luke 21: 21.

This, by the world, would be considered ignoble, unmanly and cowardly. He who would at the present day carry out the spirit of this precept would be

despised as one unworthy to live; "for the carnal mind is enmity against God, for it is not subject to the laws of God, neither indeed can be." Rom. 8:7. Therefore he that would at a time like this have worldly friends, is compelled, in disobedience to Christ, to take up arms. "Whosoever therefore will be a friend of the world, is the enemy of God." James 4:4.

The Mosaic dispensation, being that of justice between man and man in case of injuries, the law enjoined retaliation: "life for life, eye for eye, tooth for tooth" (Exod. 21:23, 24) was required. But the Christian dispensation being that of grace, all retaliation is forbidden. Hence the Prince of Peace, in giving his law, refers to the Mosaic thus, "It hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that you resist not evil," by returning evil for evil. "But whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38, 39.

That the apostles taught this same doctrine, we notice that Paul, more than thirty years after, enjoined the same precept upon the church at Rome, saying: "Recompense to no man evil for evil." Rom. 12:17. And again he enforces this law, saying: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:19-21. Peter also enjoins the same

law, "Not rendering evil for evil, or railing for railing: but contrariwise, blessing: knowing that ye are thereunto called that ye should inherit a blessing." 1 Pet. 3:9.

We will now inquire as to the example of Christ, in regard to this his own law of nonresistance. We learn from Matt. 26:6, 7, that the Jews spit in his face, and buffeted him; and others "smote him with the palms of their hands": "who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed himself to him that judgeth righteously," 1 Pet. 2:23. Instead of retaliation, or resisting those who were about to slay him, he prayed, saying, "Father, forgive them; for they know not what they do," Luke 23: 34, thus "leaving us an example, that ye should follow his steps." 1 Pet. 2:21. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

The example of the apostles in obedience to this law of the Prince of Peace, is as follows: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." 1 Cor. 4:12, 13. When "buffeted," they bore it. 1 Cor. 4:11. When beaten, instead of retaliation, they rejoiced "that they were counted worthy to suffer shame" for Jesus' sake. Acts 5:41. When Paul and Silas received "many stripes," instead of exhibiting a spirit of revenge, they "prayed and sang praises unto God." Acts 16:25.

"Seeing that many glory after the flesh," says the apostle Paul, "I will glory also." But in what did he glory? In those things in which the world glories?



No! just the reverse. He gloried in that he had "five times received forty stripes, save one." 2 Cor. 11:24.

\* \* \* \* \*

But say those who, "by good words and fair speeches, deceive the hearts of the simple," Rom. 16:18, we worship that same unchangeable God that the Jews worshiped, and if it was right for them to use the sword, it is not wrong for us. Now we know that it is true that God changes not; but we must also notice the difference between the dispensation of justice and that of grace.

The Jews, like other nations, were in possession of an earthly kingdom, which was one of those powers "ordained of God," as "the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4. But "what if God, willing to show his wrath, and make his power known, endured with much longsuffering the vessels of wrath, fitted to destruction?" Rom. 9:22. What has this to do with the reign of the Prince of Peace, whose "kingdom is not of this world"? Now you admit that during the old dispensation the "new and living way" (Heb. 10:20) "into the holiest of all was not as yet made manifest." How absurd, then, to offer the example of the Jews to prove that one who is dead to the "rudiments of the world" may conform so much to the ways of the world, as to use the sword.

Was it not declared, saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel"? Jer. 31:31. And since this new covenant is "not according to the covenant"

as "made with their fathers" (Jer. 31:32), how can we there learn the Christian duty?

But even under that dispensation, when the sword was allowed for people, as "God's ministers, to execute wrath upon him that doeth evil," the Lord said unto David, "Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." 1 Chron. 22:8. And since the house he was forbidden to build was but a type of the spiritual house of God, ought the spiritual house, the holy "temple of God," to be defiled by hands stained with blood? 1 Cor. 3:17. Or can a man of war be a subject of the Prince of Peace? When Isaiah, through the spirit of prophecy, saw this peaceable reign of Christ, he said: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end" (Isa. 9:5-7); for "he shall judge among the nations, and shall rebuke many people; and they (who receive his rebuke) shall beat their swords into plowshares, and their spears into pruninghooks: [and this, *i. e.*, the Christian] nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2:4. Hence the Prince of Peace, in the beginning of his reign, forbade the use of the sword in his kingdom by commanding him who had the honor of

opening to the world this reign of peace, to "put up his sword into his place,"—at the very time which, of all times, appeared to him to be the most important to use it; informing him that "all they that take the sword, shall perish with the sword." Matt. 26: 52.

But, perhaps we are going on too fast; let us pause and think a moment. These words are either true or untrue. Our Lord either meant what he said, or he meant something else; and if he did not mean what he said, then what did he mean? When he said, "Except ye repent, ye shall all likewise perish" (Luke 13: 5), we believe he meant just what he said. And are those who use the sword to share the same fate with those who do not repent? As all must perish who are not saved by Christ, so none can be saved by him who refuses to obey him. Hear his express language: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven. . . . Therefore, whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, . . . and it fell, and great was the fall of it." Matt. 7: 21-27. Now, one of the "sayings" to which our Lord had reference, was this: "*I say unto you, that ye resist not evil.*" Matt. 5: 39. Now I ask, Can we use the sword without disobedience to our Lord? So the use of the sword must be one of those carnal ordinances with "which all that use are to perish with the using." Col. 2: 22. "For all they that take the sword shall perish with the sword." Matt. 26: 52.

"He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13:10. "For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

"Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously they shall deal treacherously with thee." Isa. 33:1. . . .

Are you who urge the use of the sword, on the ground that the Jews did use it, willing to share the fate of the Jews? By the sword their kingdom was established, and by the sword their kingdom was destroyed. By the sword they led others into captivity, and by the sword they were led into captivity. They have never departed from the use of the sword, and "the sword shall never depart from them." But "we received a kingdom which cannot be moved." Heb. 12:28. The kingdom of peace, being founded on the principle of love, can never be destroyed, for "love worketh no evil to his neighbor;" hence there are no ills to be returned by the revenging hand of justice.

That the first Christians, as foretold by the prophets, did cease from war, Paul says, "We do not war after the flesh." 2 Cor. 10:3. That they use neither the sword, nor any other carnal weapon of warfare, he declares "the weapons of our warfare are not carnal." 2 Cor. 10:4. . . .

The lamb-like subjects of the Prince of Peace are

required to love even their enemies, which celestial love consumes and destroys forever the spirit of war; for that meek and lowly spirit of love, which "beareth all things" (1 Cor. 13:7), "worketh no ill to his neighbor." Rom. 13:10.

When this Prince of Peace made his appearance on earth, he was introduced to the people of God by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Luke 2:13, 14. Therefore "the kingdom of God is righteousness and *peace*" (Rom. 14:17), the very reverse of war and wickedness.

"God hath called us to peace" (1 Cor. 7:15), not to strife; for the Christian's God, into whose image and likeness he must be transformed, is "the God of love and peace" (2 Cor. 13:11), and not "the god of battle." In war there is "hatred, variance, emulation, wrath, strife, envyings, murders." And "they which do such things shall not inherit the kingdom of God." Gal. 5:21.

"But the wisdom that is from above is first pure, then *peaceable*, gentle, and easy to be entreated; full of mercy and good fruits; and the fruit of righteousness is sown in *peace*, of them that make peace." James 3:17, 18.

The Christian is required to "follow *peace* with *all men*, and holiness, without which no man shall see the Lord." Heb. 12:14. And can those who take just the opposite, that is, follow war and unrighteousness, ever see the Lord?

In war there is a continual retaliation, or returning

of evil for evil. But the Christian can "recompense to no man evil for evil" (Rom. 12:17); hence he cannot go to war. In war men avenge the evils imposed by other nations, which the Christian is forbidden to do. "Avenge not yourselves, but rather give place unto wrath."

In war men overcome their enemies by pouring on them more evil than they are enabled to return or withstand.

But the little flock of Christ must take a path leading just in the opposite direction. They must "*overcome* evil with good." Rom. 12:21.

Do not those who meet on the battlefield hate each other? "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

All power that exists, whether the government under which we live, or other powers of earth, all are "ordained of God." "For there is no power but of God." Rom. 13:1. "Whosoever, therefore, resisteth the power [either that under which we live, or any other], resisteth the ordinances of God, and they that resist shall receive to themselves damnation." Rom. 13:2. So the Christian is in all cases forbidden to use the sword; for whatever power he meets on the battlefield is resisted by him, and "since there is no power but of God," he that resisteth any "power, resisteth the ordinance of God." Rom. 13:2. . . . .

But, says one, when the soldiers inquired of John as to what they must do, he did not tell them to ground their arms, but to "do violence to no man." To this we answer: Had these words been delivered by one

of the apostles to the Christian church, after the opening of the Gospel reign of peace, the question would have been settled, and I never would have raised my pen to prove that the Christian has no right to use the sword.

But we must remember that these words were spoken *before* the Prince of Peace had issued his law for the government of his church; and they were addressed, not to the Christians, but to Roman soldiers, who, if ever they became Christians at all, did not till at least nine or ten years afterwards. Therefore we ask, What has this to do with the question at issue? We have never said it was wrong for the people of the world to use the sword.

That the powers that be, the kingdom of the world, may use the sword, Paul in allusion to such, says, they bear "not the sword in vain." Rom. 13:4. . . .

But it is asked, Are we not required to be "subject unto the higher powers"? To this we answer yes. But we are nowhere required to be subjects *of* the higher powers. The devils were subject unto the apostles through Christ. Luke 10:17. Were they also subjects of the kingdom of Christ? If men, ceasing to add to the Word of God, or ceasing to believe the apostle meant something he has not said, would hold fast to the form of sound words (2 Tim. 1:13), as used by the apostle, they would not "wrest the scriptures unto their own destruction" (2 Peter 3:16), by saying the apostle here gives license to the subjects of the kingdom of Christ to take up arms when required to do so by the government under which they live. The apostle does not say: Let the Christian be *a subject*

of the powers under which he lives. His express language is: "Let every soul be subject unto the higher powers" (Rom. 13: 1), which, being in the plural, embraces all powers; hence lays us under as much obligation to be subject to all other powers as to the one under which we live. And since we cannot be the subjects of all higher powers, this proves that by being "subject unto the higher powers" he did not mean that we must be the subjects of those powers.

And if we are not the subjects of the powers of the earth, then we are under no obligation to bear arms. For example: The prisoners you take in war are "subjects unto," but not subjects of, your government. Hence you do not require them to bear arms. Or if a stranger from another kingdom sojourns among you, he is subject unto, but not a subject of, your kingdom; hence is under no obligation to take up arms in time of war, until he takes the oath of allegiance. Many such are now in this country; some at the call of the government have entered the army as soldiers, others have refused, but those who have refused have in this resisted no law of the higher power, seeing they are not the subjects of your government.

Now, if Christ be a King, he must have a kingdom. And if no king or power on earth has the right to require the subjects of another kingdom to take up arms, then no king or power on earth has the right to require the subjects of the kingdom of Christ to do this.

And since you say, Christ our king "is Lord of all," why treat him with contempt, insult his authority, or deny the existence of any such kingdom, by requiring one of his subjects to take up arms, and "resist evil,"

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which we cannot do, without rebellion to Christ our King?

Here it may be asked, Since the higher powers, acknowledging as it were the existence of no such kingdom as that of the Prince of Peace, do require their subjects also to take up arms, how shall we reconcile Paul's liberty to the Christian, "Let every soul be subject unto the higher powers," with Christ's unconditional law, "Resist not evil"? To which we answer, If by the expression, "be subject unto the higher powers," the apostle meant an active obedience, then it would be irreconcilable; but that he meant only a passive subjection is clear from the text itself. For he, speaking in the plural, lays us under as much obligation to be subject unto all powers, as to the one under which we live. And this, you know, would be morally impossible, had he meant an active subjection; for if in obedience to one of the powers of earth, I take up arms and resist another, then I am not subject to the one I resist. And since we are positively and unconditionally forbidden to resist any of the higher powers, we can only be subject to them all in a passive sense. The subjects of the Prince of Peace, as pilgrims and sojourners in a strange land, must be "subject unto the higher powers" of earth; but they must not be subjects of those powers.

It is true, we are born subjects of the government under which we live; but as he who is dead has ceased to be a subject, so he that is "dead with Christ from the rudiments of the world, has lost his citizenship, and is no longer a subject of the kingdoms of earth, though passively he is subject to them all. By regeneration

and the new birth, he has been translated from the kingdom of this world unto the kingdom of Christ, the Prince of Peace. And as those who were baptized unto Moses had no more to do with the kingdom of Egypt, but were under obligation to fight the battles of the kingdom of Israel, so those who are "baptized unto Christ," having left the kingdom of this world, are under obligations to fight no battles, save those of the Prince of Peace: the weapons of whose warfare are not carnal. 2 Cor. 10:4. . . . .

Reader, ponder well and bear in mind that since the Prince of Peace has positively and unconditionally forbidden his subjects to resist evil, all the authorities and powers of earth cannot repeal that law. And yet, until that law is repealed, the resisting of evil on the part of the Christian is open rebellion to Christ, his King, though by all the powers of earth combined he may be required to do so. Hence when, by the authority of the world, the Christian takes up arms, he tramples the authority of Christ, his King, beneath his feet, and makes the authority of man superior to that of Christ,—he becomes the servant of him whom he obeys. Rom. 6: 16.

One law of Christ our King was this, "Go ye into all the world, and preach the gospel." Now when Nero, emperor of Rome with all the authority and power of his kingdom, required the apostles to cease to do this, they chose rather to obey God than man.

Another law of Christ, our God, as given in terms yet more positive, by using the expression, "I say unto you" is, "that ye resist not evil." Matt. 5: 39.

And since "he that saith, I know him, and keepeth

not his commandments is a liar, and the truth is not in him" (1 John 2: 4), had we not as well renounce the religion of Christ at once, as to refuse to obey him? We are to be "subject unto the higher powers" in all things that do not conflict with the clear law of Christ. But since "no man can serve two masters" (Matt. 6: 24), when the higher powers require us to do that which our Lord has forbidden, "we ought to obey God rather than man." Acts 5: 29.

But we are often asked questions like this: Was not George Washington a good Christian? To this I answer, "I know nothing by myself" (1 Cor. 4: 4). If you prefer the example of Washington and other good men to that of Christ, I have only to say, "calling no man father upon earth" (Matt. 23: 9), I choose rather to follow the example and obey the precepts of Christ and his apostles *only*.

If, by the new birth, Washington had entered within the pales of the new covenant dispensation, then he did violate the laws of heaven in resisting the higher powers. But I know no law forbidding those to use the sword who do not belong to the new covenant dispensation of peace. For the "higher power" is as properly "the minister of God, a revenger, to execute wrath upon him that doeth evil" as the peaceable lambs of Jesus are the ministers of Christ to "teach all nations" (Matt. 28: 19) "the way of peace." All we contend for is, that the two kingdoms, the kingdom of the world and that of Christ, be not blended together. Let the Israel of God remain in the land of Canaan, under David their king, and let the kingdoms of the world fight their own battles. . . .

But we are asked, If wrong for the Christian to use the sword, why did Peter have one? To this we reply, Peter had none until required to procure one for this particular occasion. And that for the express purpose of exhibiting to all the world, both by precept and example, that the sword can in no case be used by the Christian. In proof of which, call to mind that while it was so important at that time to have a sword, a man was even required to "sell his garment, and buy one, —two swords [were] *enough*" (Luke 22: 36, 38), for the object in view.

The object could not have been to use it against that great multitude of soldiers, armed with "swords and staves," for then two swords would not have been enough. And forbidding his disciples to use them for that purpose he said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" And yet if our Lord did nothing in vain, he must have had some object in view.

So every reasonable man is compelled to admit that our Lord's object was, by both precept and example, to exhibit as clear as the sun in its noonday splendor, the celestial law of nonresistance, which draws the line between the people of God and the world, being the law of God to which the carnal mind is not subject, "neither indeed can be." Rom. 8: 7.

But some of those whose carnal nature is unable to yield to Christ, try to make the Bible yield to them; they say the text, "He that hath no sword, let him buy one," shows that we have the privilege of using the

sword. To which we answer, Since two swords are not enough for all the Christian church, we have positive proof that this was not the object. For whatever the object may have been, one thing is certain, "*two swords*" were "*enough*" for the end in view.

But even if we had not been informed that two swords were enough for the object in view, yet, since the last words of Christ concerning the sword forbid its use, no servant of Christ can ever use it again, until *a new* revelation is received from heaven, seeing that in the use of it, he, ceasing to be the servant of Christ, becomes the servant of him "*whom ye obey.*" Rom. 6: 16.

The next war, in which the apostles and the first Christians were concerned, was that of the Romans invading the land of Judea, spreading desolation and ruin as they went; destroying their property, burning their houses, bathing the sword in the heart's blood of their fathers, mothers, brothers and sisters, and selling their children to the heathen for slaves, or confining them in dark dungeons and pits to toil in doleful wretchedness under ground, thus causing "great distress in the land," while enraged soldiers poured their "wrath upon this people."

To the question, "Shall we smite with the sword?" what is the answer? (Just the reverse of what is given by those who "have taken away the key of knowledge." Luke 11: 52.) "*I say unto you, that ye resist not evil: but,*" leaving all behind, "*flee to the mountains*" (Luke 21: 21), "*for all they that take the sword shall perish with the sword.*" Matt. 26: 52.

This was written about the time of the beginning of

the war; and since the apostles here had direct reference to this very "power," or army which laid their land waste, we may well supply the above words,—*the invading army.*

And now we wish to make an appeal to the honesty of every intelligent man. As this was the last war, during the apostolic age, if, since that time, you have received no new revelation from heaven, where is your authority for believing the Christian may use the sword, or take up arms in time of war? You say "self-protection, the first law of nature," demands it. But if "the world by wisdom knew not God" (1 Cor. 1: 21), can you be the servant of Christ, who by the wisdom of the world reverses the laws of God?

Is there a minister of the Gospel under the canopy of heaven who does not admit that the precepts and example of Christ and his apostles are to the Christian a living *law*? Then why deny what you preach? If honest, you are compelled to admit that Christ and his apostles did both by example and precept, teach the doctrine of nonresistance; insomuch that when everything dear to them on earth was being destroyed, their near relatives, friends and neighbors were falling "by the edge of the sword and led away captive into all nations" (Luke 21: 24), so far from being permitted to take up arms to resist the desolating foe, they were commanded to "flee into the mountains," and that under a law too strict to allow a man even to "return back and take his clothes" or "anything out of his house." Matt. 24: 16-18.

And if they "took joyfully the spoiling of their goods," why may we not suffer loss for Christ's sake?

“Knowing in yourselves that ye have, in heaven, a better and an enduring substance.” Heb. 10: 34.

This being so contrary to the way of the world, our Lord has well said: “I will lead them in paths they have not known.” Isa. 42: 16. No lion (or warlike person) shall be there, nor any ravenous beast (such as slay their fellow-man) shall go up thereon; it shall not be found there” (Isa. 35: 9), for “all his paths are peace.”

The Gospel of Christ is “the Gospel of *Peace*” Eph. 6: 15. “As it is written, How beautiful are the feet of them that publish the gospel of peace.” Rom. 10: 15.

In conclusion, we admit that this doctrine of non-resistance is humiliating to the flesh; but ponder well, and then answer the following question: From the example and precepts of Christ and his apostles, what appears to have been the object of the Gospel? Was it to moralize, raise and exalt the people to a more elevated sphere, that they might be the happier during the present life? *Or was it to prepare a people for heaven at the sacrifice of every earthly thing?*





# PART FIVE

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## A VOICE FROM THE SOUTH

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### The Temple of Peace and the Triumph of Peace

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Of the increase of his government and peace there shall  
be no end. -Isa 9: 6.

## PREFACE

THERE is nothing more gratifying and significant in the signs of the times than the *increase* of peace principles among enlightened men and nations, and the ever-widening conviction that war is the most selfish, brutal, wasteful and ineffectual means of settling differences among men. It is a travesty on the Christian religion for a minister or priest to pray to the "god of battles" for a blessing upon the instruments of war, while professing to be a servant of the Prince of Peace.

H. E. Warner in a little volume on the "Ethics of Force" says,

"In spite of the attitude of Christian nations, nothing can be found in the teachings of Christ giving authority for war, or even a justification for the use of force in self-defense. Christ taught the doctrine of nonresistance, the passive endurance of wrong. With the ever-widening sense of human brotherhood, the conviction has deepened that the law of love is the permanent and universal rule for the guidance of human conduct, and that war with its dreadful destruction and enormous suffering can not be reconciled with it." (From Literary Digest, July 1, 1905.)

Read the beautiful truths in the sermon on "Love your enemies," by a leading evangelist of the Middle South—pausing long enough to consider "the substitution of reason for force in the settlement of differences between nations," leading up to the establishment of the Hague Court; and the glorious triumph of arbitration at Portsmouth, with President Roosevelt as peacemaker,—then let every lover of peace thank God and take courage.

D. H.

## A VOICE FROM THE SOUTH

### LOVE YOUR ENEMIES.\*

MATTHEW 5:44. My text is from Christ's wonderful Sermon on the Mount. The listening multitude heard their great Teacher speak as never man spake. Sentence after sentence he states great fundamental truths. Here he gives a command that the world had never heard before. They had heard it had been said, "An eye for an eye and a tooth for a tooth." They had heard it said, "Thou shalt love thy neighbor and hate thy enemy;" but never before had they received the command to love their enemies.

Many of his hearers had read in the old Mosaic doctrine, "If any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Christ does not contradict the Mosaic law, but he gives to the world a higher law.

A nation of people led from the worship of idols, ignorant of God and higher laws, unable to understand or appreciate the deeper diviner laws of the pure heart, a hungering and thirsting after righteousness, could be governed only by physical laws. Their life must be preserved by rigid laws, demanding life for life, tooth for tooth, hand for hand, but after years of

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\*Courtesy of Evangelist Geo. R. Stuart, of Cleveland, Tenn. Book of "Sermons" by Geo. R. Stuart. Page 222. Price, \$1.00. Published by Pepper Publishing Co., 609-611 Lippincott Bldg., Philadelphia, Pa.

education and discipline, God had led them out on the mount, where they were able to hear and receive the truths of the Gospel. The light of the world is now come, and men seeing the light shall walk in the light as he is in the light; no longer governed by mere laws and commandments but governed from within by the regeneration, calling into being motives, desires and affections which govern the whole man.

The very nature of this new heart is to be that of the great heart of God, "according as the divine power hath given unto us the things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue. Whereby are given unto us great and exceeding precious promises, that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The very evidence of this passing out of a sinful nature into a divine nature is love. "We know that we have passed from death unto life because we love the brethren." "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." If I were to write my whole religion in one word, I should write the word "love." It was love that moved God to give his Son to die for us. It was love that moved Christ to surrender the glories of heaven and suffer the agony of Calvary. We know we have passed from death unto life because we love. "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how

dwelleth the love of God in him?" The whole law, then, is briefly stated in this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Thus we see that love originated the plan of salvation. Love wrought it out on Calvary. Love is the evidence of it, and love is the practice of it. If a man loves God with all his heart, and with all his soul and with all his strength, and with all his mind, then every other Christian duty will be easy and natural. He will then love humanity. "If a man say he loves God, and hateth his brother, he is a liar." "If he love not his brother whom he hath seen, how can he love God whom he hath not seen?" "And this commandment have we from him, that he who loveth God love his brother also." . .

This command to love has several statements in the Bible. "Love one another." "Love thy neighbor as thyself." "Love your enemies." I have chosen a command apparently most difficult to obey. "Love your enemies." If you have ever done much in the world you have made enemies. "Marvel not if the world hate you." Christ's enemies crucified him. The enemies of the apostles and early disciples imprisoned, stoned, crucified and burned them. Who is my enemy? He may be the one who hates me or he may be the one who would, under cover of night, set fire to my house, who would slip up behind me and pierce me with a dagger, who would "take from me that which naught enriches him, but makes me poor indeed." He may be that man who would do any and all manner of evil against me, and I am commanded to love him.

No commandment in all the Scripture has given me more trouble than this. I do not bother over the mysteries of the Bible. The plain commandments are the portions of Scripture that give me trouble. For years I tried to love my enemy with an impossible love. Love is a big word, and has many elements. Love is a compound emotion, and cannot be driven. Love is involuntary. It comes out from the heart like the light from the sun, like water from the fountain, like fragrance from a flower. The nature of the heart gives it birth, and sends it forth.

How, then, shall I love my enemy? There are some elements of love which in the nature of the case may not be exercised toward an enemy. Take the element of esteem. I met you a few days ago. You were not prepossessing. I saw you, as we walked down the street, stop and administer to the wants of a beggar; a little farther on I saw you kindly assist an aged man over the rough street crossing; a little farther along I saw the sweetest sympathy manifested for a suffering man; at your home I saw the little ones clamber about your neck, and heard your kind words to wife and children. Finally I said, "I love that man." Why? Because great and noble traits of character manifesting themselves at every turn of your way demanded my love. Again I meet this other man. His manner is pleasing and prepossessing, and I am prepared to love him. But I see him turn his back upon a poor, deserving creature seeking alms. I see him jostle rudely out of his way an aged man. I see him turn his back upon half a dozen demands for sympathy and help. I overheard him stabbing the

hearts of his wife and little ones with his cruel words. As I walked off from his doorstep, I said, "I do not like that man. He is low and vicious. I cannot esteem him highly; I do not believe God wants me to."

Again, there is a complacent element in love. I look upon a beautiful landscape, a lovely rose, a beautiful face, and I say I love flowers, I love beautiful landscapes, I love beautiful faces. Why? Because they please me. Some things are in their very nature pleasing; others in their very nature are displeasing. I look upon a city sewer, a stagnant pond, and turn away in disgust. They are in their very nature displeasing. I cannot help loving beautiful flowers. I could not persuade myself to love a stagnant pond. I meet a man; love, gentleness, meekness and all the Christian virtues glow in all their beauty in his character. I see another man, false, vicious, unclean. I cannot help being pleased with the one. I cannot help being displeased with the other, and I express it by saying, I love that character; I do not love the other.

There is another element of love, which we denominate gratitude. I will illustrate it. There is a three-story house on fire. All the family have escaped, they think. But upon examination they find that little Bessie has been left behind. Her chubby little hands and arms are stretched from the upper window, and she screams for help. Every stairway is cut off by the flames which are rapidly enveloping the whole building. The father, looking upon the scene, cries, "All that I have will I give for the rescue of that

child!" The mother joins by shouting, "All! all! all for the rescue of my darling."

Ladders are thrown against the building, but the brave men stand back. There is a little sailor boy in the crowd, who is accustomed to mounting masts and scaling ladders. Fearlessly he leaps upon the ladder resting against the building, and up he goes until the flames from out the window fairly blister his body. Half way up the ladder he hesitates, he pauses. "Three cheers for the sailor boy," goes up from the crowd, and he goes to the window, throws his arms around Bessie and rapidly descends the ladder, and falls fainting at the feet of the excited father and mother of the little girl. They alternate in their kisses upon the ruddy cheeks of little Bessie and the tanned cheeks of the sailor boy. They adopt him into their family as their own son, and through all the coming years they know not whether they love most the rescued or the rescuer. What is this? It is gratitude. The warrior stops at the home gate, pats the withers of his dappled gray, and says, "Ho, fellow, I love you." He has spanned ravines, he has leaped fences, created distances between him and the enemy, and saved his life in half a dozen cases, and brought him safe at last to his home gate. He loves the horse. It is the love of gratitude.

Some years ago I was sitting in the large armchair by our home fireside. I had just recovered from a long spell of typhoid fever, through which my tireless mother had sat almost constantly at my bedside. When they would say, "Mother, go to sleep," she would reply, "I cannot sleep." There are times when the



good mother does not get sleepy. When they would say, "Mother, eat," she would say, "I am not hungry." There are times when the good mother does not get hungry. But the crisis had come and passed, and, convalescent, I was sitting by the fire, while she sat carefully guarding, lest in my weakness I should faint and fall from my chair. As I turned and looked into her anxious face, so careworn, I saw upon her temples the first gray hairs I had ever noticed in her head. I said, "Mother, I did not know you were turning gray." She said, "I am not." I said, "There are gray hairs on your temple." Womanlike, she went to the mirror and looked into it. And then with a deep shadow upon her face, she said, "I had never noticed them before." Was it the long, anxious days and nights that she watched by my bedside that turned those hairs to silver? I think so. Anyway, when I return from my various trips, and look into her dear old face, and see those hairs glistening upon those temples, I love my mother just as I love nobody else on God's green earth, and I am sure that God doesn't want me to love anybody as I love her. There are some kinds of love that cannot be exercised for every one. I am glad God doesn't say, "Love your neighbor as you love your wife." I could not have done it. I am so glad that God does not say, "Love your neighbor as you love your mother." I could not have done it. I am so glad that God doesn't say, "Love your neighbor as you love your children." I could not have done it. I am so glad that he doesn't say, "Love your neighbor as you love your best friend." I could not have done it. God never commands an impossible

thing. God does not demand of me the love of esteem for every creature. God does not demand of me the love of complacency for every creature. God does not demand of me that I love with the love of gratitude every creature. The love of esteem is called forth by estimable qualities; the love of complacency is called forth by pleasing objects. The love of gratitude is called forth by kind deeds. These elements of love are dependent upon things without me. But there is a love, the best love this old world ever knew, the love that God had when he gave his Son to die for me; the love that Christ had when he suffered on Calvary for me. The love that God demands of me toward every creature; it is the benevolent love; a wish-well love; the love that wishes everybody well, and wishes nobody harm; the love that when actively exercised "does unto others as I would want them to do unto me;" the love which when properly exercised leads me to do no harm to any one, but all the good I can to everyone. This love does not depend upon external objects, but goes gushing from a good heart as water from a fountain; goes out from a good heart as fragrance from a rose; goes out from a good heart as light from the sun. It is the love that distinguishes the Christian from the sinner, the man of God from the man of the world. It is that love that when reviled "does not revile again." It is that love that "returns good for evil." It is that love that patiently wears the crown of thorns, and wipes the rude spittle from the face. It is that love that cries out from the storm of stones, "Father, forgive them." It is the love that bleeding and dying on Calvary, cries out, "Father,

forgive them; for they know not what they do." It is the love which is the evidence of regeneration. . . .

The fact that a man will shoot at the drop of a hat, will fight anybody upon the slightest provocation, is not a proof of courage. It is oftener the evidence of a brutish man. He who is closest to the brute values least a human life. He who is farthest from the brute values most a life. He who sacrifices a human life to a human passion values human passion higher than he values human life. The fact that a man is quick to fight is often proof that he is more afraid of public opinion than he is of God. He values a human life lower than he values a human passion. There is a foolish sentiment, mainly nourished in the South, that every insult is to be met with a human life. If one man calls another a liar, he must pay for the insult with his blood. No more foolish and debasing practice ever existed among men. If he calls me a liar, I am either a liar or I am not a liar. If I am a liar, he simply states a fact which I ought to admit. If I am not a liar, then he is a liar, and if I should undertake to fight every liar in the country I should have a government job on my hands. There is no philosophy, or religion, or good breeding in courting a personal difficulty with every ill-bred scamp who calls you a liar. A noble, good Englishman of my town, every inch a gentleman, was sitting in his office one day, when a neighbor entered, having become offended at some business transaction. In the course of their conversation, he abruptly turned to the Englishman and said, "Sir, you are a liar." The Englishman calmly looked up into his face and said,

"Sir, that is just your opinion expressed in your ill-breeding. I do not wish to continue a conversation with a man so ill-bred as to talk that way in a gentleman's office." He turned to his desk and continued his writing.

When a man wishes to fight me, one of three things is true: I have done him a wrong, he conceives that I have done him a wrong, or he is ill-tempered. If I have done him a wrong, it is my business kindly and patiently to rectify the wrong. If he conceives that I have done him the wrong, when I have not, it is my business either alone or with the assistance of others, to convince him of his error. If he is an ill-tempered fellow, I should be charitable, to say the least of it, too manly to get into a difficulty with such a man; I should avoid him as I would avoid a vicious dog.

A Christian will accept an apology. A Christian man will not carry malice. A bully who poses as a brave man is often the biggest coward. He is not afraid of death and is not afraid of personal violence. In this he is like a Jersey brute or an ill-tempered cur. But he is afraid of public opinion. He is afraid of being called a coward. It takes more courage, often, to brook public opinion than to face a cannon. It takes more real courage to bear an insult than to resent it. When brought to the last analysis, nothing is so cowardly, so silly, so brutish, as fighting.

A fight occurred among my neighbors once, in which the father was badly wounded. While the physicians were sewing up the wounds, I stood in the moonlight

in the yard, with four of his sons. One of them said, "If my father dies, the other man must die." I said, "Hear me a few minutes. It is the mark of a good hunter not to waste his ammunition. If a man is loaded for deer, it would be very silly to shoot at a wren. The game is not worth the powder. It would be very foolish to shoot at a lizard, the game is not worth the load. Let us see what you load with and what your game will be worth when killed, before you shoot. You must load your gun with a long lawsuit. You must load your gun with the happiness of your wife and children. You must load your gun with a heavy expenditure of money. You must load your gun with the blood of your fellow-man. You must load your gun with a whole life of sorrow of his innocent wife and sweet children, who are in no way responsible. Put all these things into your gun and fire into your man, and when he lies dead at your feet, what is his dead body worth to you? If you say that his streaming blood and the wail of his wife and the screaming of his children will feed a passion in your bosom, I say that is a bad passion. If you say, 'The man deserves death,' there is a just God who will attend to that. If you say, 'He deserves punishment,' there are adequate civil laws to attend to that. 'But,' you may say, 'Where shall I seek revenge?' God hath said, 'Vengeance is mine.' It is utterly impossible to find vengeance on earth. If you kill me, my oldest brother will kill you; your oldest son will kill him; the next relative on your side will kill on my side, and the next on mine will kill on your side, and let your bloody fight go on until the earth is baptized in

blood and hell is peopled with suffering souls, and yet vengeance is impossible."

Here is a picture. Two young men are in partnership. They were married and had happy families. For business considerations they dissolved partnership. In the division of goods an altercation arose in which one called the other a liar. To satisfy the insult he jerked from his pocket a pistol, and sent a ball through the head of his former friend and partner. With a dull thud he fell to the floor and the murderer was in the hands of the officers. A few hours later the murderer was locked in a cold, iron prison with his wife and children weeping and wailing on the outside. The wife of the other man, with her two little children, had just gone on a visit to her father. A telegram was sent. "Your husband was shot and killed this morning. Come home." On receiving the telegram, a sad wail alarmed the neighbors, who gathered in to look in upon the most pitiful creature, and to hear the most pitiful wails. Ever and anon the suffering woman would say, "Oh! my happiness is ended! My happiness is ended!" And her sweet little children tugging at her dress, and crying piteously, "What is the matter, mamma? What is the matter, mamma?" received no answer but her sad wails.

She dressed in mourning and came on the evening train to the scene of the tragedy, and was taken to her home, which she had so recently left so full of joy and sunshine. As her feet touched the step she looked up at the little vine-covered cottage, and said, "Oh, you once sweet little home, you will never be home to me any more. You will never be home to

me any more." If you call that revenge, God knows that I don't want it. I want no vengeance taken from the hearts and lives of innocent women and helpless children. Hear this, my brother, whenever you shoot into a man, I care not where you hit the man, you have hit some poor woman in the heart. Some mother's heart, some wife's heart or some sister's heart will carry the bullet to the grave. When you stab a man, I care not in what part of his body your blade makes its incision, you stab some poor woman in the heart. There is no more cowardly and brutal act on earth than that which oppresses helpless women and children. And he who pulls his pistol from his pocket, fires into his fellow-man, and consequently puts a bullet into the mother's, or wife's, or sister's heart, and crushes helpless women and children by his brutal act, may be called a brave man by the rabble who stand by and hear not the pitiful moans year after year that come from the wounded hearts of wife and mother and children, but I stand in my place to-day and say that he who shoots down his fellow-man is a cowardly brute.

Is it cowardly to suffer wrong for the innocent and helpless? Is it cowardly to suffer an insult from a brutal character? Is it cowardly to look with compassion upon a man who would sacrifice a human life to a human passion? who thinks it is brave to fight? who thinks it manly to satisfy his passion with blood? I thank God that the highest and truest and bravest manhood is on a different plane.

Here is my idea of a brave man. A preacher stood on the streets of my town one Sabbath afternoon and

preached to a promiscuous crowd that gathered about him. In the course of the sermon he said, "I would rather steal than sell liquor." Said he, "When I give a man liquor for his money I give him something worth less than nothing. There is not a father in all the land that would not prefer his son to be robbed rather than his money exchanged for liquor. And if I should steal a man's money, I would leave his person intact, his character intact, and it would not incapacitate him from taking care of himself and making more money. If I should sell him liquor and get his money for something that is worth less than nothing, I hurt his character, I hurt his wife, I hurt his little children, I hurt his business, and I incapacitate him for making more money." Said he, "I would rather steal. I would rather steal."

The next day, walking down the street, a saloon-keeper accosted him, with the vilest oaths he assailed him. The preacher stood calmly and unmoved, and looking him straight in the eye, said, "I will have no personal altercation with you, sir. I fight a business not a man." The saloon-keeper said, "If you pass by my door again I will stamp you into the earth." The preacher looked him square in the eye and said, "I am going after my mail. This is my nearest way home. I shall be back here in fifteen minutes." He secured his mail and calmly and deliberately walked by the door as he had done before. The cowardly saloon-keeper stood in his door and looked upon a man who had the courage to speak his honest sentiments and to walk in the plain path of duty, fearing none but God. He who kicks at every dog that barks at him



will have a sprained knee, his breeches torn, or wear dog-slobbers half the time. He who fights at the barking dog is very little bigger than the dog that barks. God has fixed a higher and better law, the practical working of which will show the world that he who made man made the law.

God's law is, "Recompense to no man evil for evil." "Love your enemies." "Bless them that curse you." "Do good to them that hate you, and pray for them that despitefully use you and persecute you." And ye are commanded to do this that ye may be like your Father in heaven, "who maketh the sun to shine upon the evil and the good, and sendeth the rain upon the just and upon the unjust."

He who follows the laws of Christianity follows the highest laws; and he who lives a Christian life lives the manliest life. And the God who commanded us to return good for evil fixed a law in the human heart by which this very act should heap coals of fire upon the enemy. God's law is, that when an enemy begins an aggressive course of wrong against us we should turn to him a good heart, and it will become a sword wounding him in every thrust that he makes. I conclude with two illustrations.

When I was at Emory and Henry College I heard a young man, whom I loved for his manliness and his gentleness, telling a joke at the expense of a young fellow who prided himself on his courage. He deliberately walked up to him, and placing his fist close to his face said, "You are a liar." I saw the blush mantle the cheek of my friend. A tear came to his eye as he got the reins of his spirit, and with superb

self-control held himself a moment. "He who controlleth his spirit is greater than he who taketh a city." He looked the young man in the face, and said: "If you were a gentleman, sir, you would not act this way. Nothing short of a gentleman can insult me. If God will forgive your wickedness I ought to forgive your insolence, and I do." He turned and walked away to his room. I followed soon after. We were sitting together in his room talking of how Christ bore the insults of the vicious, when there was a rap at the door. My friend said, "Come in." When it opened, that same young man was at the door. The tears had swapped eyes. They had gotten over into his eyes. He said to my friend, "I did you a wrong to-day, and I have come to apologize." My friend, with a smile on his face, extended his hand and said, "It is not necessary to apologize. It is all right. It is all right. Let it go." I saw that young man bury his face in his hands and weep like a child. My friend had whipped him as he could not have done with all the hickory withes in the woods. There is something, even in the foulest natures, that responds to a manly act. . . . .

A Christian never has a finer opportunity to reveal Christ to the world than in a moment when he has been grossly insulted. In our Tennessee country, some years ago, two men were living on adjoining farms. A little creek divided their farms. On one side lived Mr. J., a Christian gentleman, and on the other side lived Mr. H., an ill-tempered sinner. It so happened that Mr. J.'s hogs got over the creek into Mr. H.'s fields. Mr. H. saw them, became enraged,

took his dogs and hands and went down to the field and dogged the hogs until he had torn their ears and fearfully abused them.

After he had thrown the last one over the fence into the lane, he started back home cursing.

Mr. J. had stood on a little hill overlooking the creek bottom, and had witnessed the whole scene. He turned quietly and walked back home, saying to one of his hands, "I am sorry my neighbor allows himself to get into such a mood. The poor hogs were not to blame. I would not have treated his stock in that way." But it is easier to talk than to act.

It was not long until the hogs of Mr. H. got over into the fields of Mr. J. He saw them tearing to pieces a beautiful meadow. Mr. H. saw them at the same time. Mr. J. called his two grown sons, walked by the crib, put a few handfuls of corn in his pocket, and as they approached the hogs, he said to one of his sons, "Open the fence that leads into the lane," and unto the other son he said, "Get around the hogs and drive them this way." At the same time taking a handful of the corn from his pocket, throwing it toward the hogs, he began in a very kind tone, "Pig, pig, piguay." Mr. H., having seen Mr. J. coming toward the hogs and expecting his hogs to be treated as he had treated Mr. J.'s, put his pistol into his pocket, and walked down toward the two men, concealing himself behind a large dead tree, and was stirring the muddy caldron of his wicked old soul, talking to himself and saying what he would do if his hogs were dogged. Mr. J. quietly led the hogs to the gap, and while his sons put up the fence he threw down

the remaining handfuls of corn to the hogs, remarking to his sons "that his neighbor had some very fine hogs." Just as they started home Mr. H. stepped out from behind the tree and called, "Mr. J., stop there." Mr. J. stopped. He walked up to him and said, "I feel like lying down in this road and letting you put your foot on my neck. I am not fit to be the neighbor of such a man as you are. If you will shake hands with such a man as I am, I want to promise you that I will make you a better neighbor, and I could not make you the neighbor I ought to make without the religion you have. And I want you to pray that I may be a Christian." Mr. J. said, "Why, neighbor, I have nothing against you. The Lord bless you, sir, I have been praying for you all these years, and shall continue to do so." It was but a short time until Mr. H. became a consistent member of the church, and a kind and accommodating neighbor.

Brethren, let us teach this old world what Christianity is by giving to it some living examples. Here is an example:

See that lion coming. Hear him roar. He fairly shakes the hills. A little child has escaped from the caravan, and a little lamb has wandered from the fold. They are in the track of the great old lion. See! see! he approaches the little lamb, with his great paw strikes it to the earth and devours it. See how he approaches the little child, strikes it to the earth with his great paw, tears limb from limb and devours it. Look at his fiery eyes. Hear his awful roar. See his bloody teeth. What is that? That is a picture of human life following the laws of human nature. See

that old lion. He comes again. He is the same old lion in many respects, but we hear no horrible roar. His eyes look as gentle as old Rover's, and he walks as gentle as old Rover. See, in his shaggy mane are the fingers of a little child. Look, a little lamb walks by his side. See them come toward the gate. They have walked under the shadow of a tree. The old lion lies down lazily. See, the little child pillows its head upon his shaggy mane. The lamb lies down at his feet. What is that? This is a picture of human nature redeemed by the blood of our Lord Jesus Christ. Where did I get that picture? I got it from this blessed old Bible. The old prophet looked down through the ages and saw the coming Christ, and he said in substance: "The lion and the lamb shall lie down together, and a little child shall lead them." Oh, beautiful, childlike Christianity, put thy gentle hand upon the shaggy mane of our human nature, and lead us into the green meadows and beside the still waters.

Oh, thou blessed Lamb, come thou and walk with us, and grant that we, redeemed from the domination of wicked tempers and passions, may walk the earth in peace and gentleness.

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## THE TEMPLE OF PEACE

"My message to you is 'Peace on earth, good-will to men.' Good-will is the basis of peace at home or between nations.

"Since my visit to the Netherlands my thoughts have been dwelling much upon the important part that

that little nation is destined to take in the movement that has for its object the substitution of reason for force in the settlement of differences between nations. I have been recalling the stubborn fight made by the sturdy Dutch for liberty of conscience, freedom of speech and constitutional government, and have rejoiced that at last the fragrant flower of peace has appeared upon the thorny stalk of war. It is fitting that the Temple of Peace should stand upon the ground that was the scene of eighty years' conflict, and I am glad that an American citizen has so generously provided for its construction.

"A prophet in olden times foretold the coming of an era of peace so universal and profound that to emphasize it he pictured it as extending even to the beasts: 'The wolf and the lamb,' he said, 'shall dwell together; the leopard shall lie down with the kid; the calf, the lion and the fatling shall keep company together, and a little child shall lead them.'

"Are our eyes to witness the fulfillment of this prophecy? . . . We must not expect all armies to be disbanded at once, or look for the immediate settlement of all questions by arbitration. Progress is slow. There is, however, reason to believe that the light of a better day is already breaking. . . .

"It is not upon the plutocracy of wealth, nor upon the aristocracy of learning, but upon the democracy of the heart that the hope of universal arbitration and permanent peace must rest. The conscience is the most potent force of which man has personal knowledge, and, when quickened, its gentle promptings are more imperative than statute laws, and the invisible

barriers with which it surrounds one are stronger than prison walls.

“When Elijah was fleeing from the wrath of Jezebel and believed all the prophets to have been slain, the Lord commanded him to stand upon the mountain, and as he stood there a mighty wind swept by him and rent the rocks asunder, but God was not in the wind; and after the wind came an earthquake, but God was not in the earthquake; and after the earthquake a fire, but God was not in the fire; and after the fire a still, small voice, and it was the voice of God.

“Even so to-day, an increasing number of people throughout the world, standing upon the heights, are learning that God is not in the ironclads that sweep the ocean with their guns, nor in the armies that shake the earth with their tread, nor yet in the fire of musketry, but in the still small voice of justice that issues from tribunals like that recently instituted at The Hague. May this tribunal justify its creation and insure its perpetuity by judging the nations with righteousness, and reproving with equity.”—*Bryan*.

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## THE TRIUMPH OF PEACE

“The last battle of the Far Eastern war has been fought out on American soil, and has resulted in a victory for peace—the most decisive triumph of its kind known to this generation. On historic ground, the chosen statesmen of Russia and Japan fought their good fight, with swords in sheath and artillery silent; yet it was marked by grander achievement than any

previous encounter in that long campaign. A peace is of the nature of a conquest; for then both parties nobly are subdued, and neither party loser.

“At the moment when peace was announced, (August 29, 1905) two of the greatest armies ever assembled were facing each other—a million of men in arms! Europe stood still awaiting the impending shock. It was our opportunity, and we thank God for the courage and statesmanship that led us to grasp it. Nothing that Theodore Roosevelt, the peacemaker, has done, or may hereafter do, will equal in renown his act in halting the slaughter and summoning the warring powers to settle their quarrel across the table in that building in old Portsmouth town, above which fluttered the emblem of human liberty—the Stars and Stripes.

“The hand of God was in the conference at Portsmouth. He has heard the prayers of his people and has directed the deliberations. One by one, the seemingly insurmountable barriers which arose to impede the work of the conference were broken down. Bitterness gave way to conciliation, the mists broke and dissolved, and the work was done.

“God grant that the peace may be secure and lasting, and that it may mark a step forward in the world's progress toward that blessed time when ‘nation shall not lift up sword against nation, neither shall they learn war any more.’”—(*From the Christian Herald, Bible House, N. Y.*)



## PART SIX

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The Exemption Act of the Confederate Congress,  
Journey to Annual Meeting in 1862.---Payment  
of Fines, and Thanksgiving.---Exemption of Non-  
resistants from Military Duty by the United States  
Government in 1903.---A Memorial.



## THE EXEMPTION ACT OF THE CONFEDERATE CONGRESS\*

AN ACT to exempt certain persons from military duty, and to repeal an Act entitled, "An Act to exempt certain persons from enrollment for service in the army of the Confederate States," approved 21st April, 1862.

The Congress of the Confederate States of America do enact that all persons who shall be held unfit for military service in the field, by reason of bodily or mental incapacity or imbecility, under rules to be prescribed by the Secretary of War, the Vice-President of the Confederate States; the officers judicial and executive, of the Confederate State governments, including postmasters appointed by the President, and confirmed by the Senate, and such clerks in their offices as are allowed by the Postmaster General and now employed, and excluding all other postmasters, their assistants and clerks; and except such State officers as the several States may have declared, or may hereafter declare by law to be liable to military duty; the members of both Houses of the Congress of the Confederate States, and of the Legislatures of the several States, and their respective officers; all clerks now in the offices of the Confederate and State governments authorized by law receiving salaries or

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\*Copied by H. M. Hays, in the National Library, Washington, D. C., July, 1904.

fees; all volunteer troops heretofore raised by any State since the passage of the Act entitled: "An Act further to provide for the public defense," approved April 16, 1862, while such troops shall be in active service under State authority: Provided that this exemption shall not apply to any person who was liable to be called into service by virtue of said Act of April 16, 1862; all pilots and persons engaged in the merchant marine service; the President, Superintendents, conductors, two expert track hands to each section of eight miles, and mechanics in the active service and employment of railroad companies, not to embrace laborers, porters and messengers; the president, general superintendent, and operator of telegraph companies, the local superintendent and operators of said companies, not to exceed four in number in any locality, but that of the seat of government of the Confederate States; the president, superintendents, captains, engineers, chief clerk and mechanics in the active service and employment of all companies engaged in river and canal navigation, and all captains of boats and engineers therein employed; one editor of each newspaper now being published, and such employés as the editor or proprietor may certify on oath to be indispensable for conducting the publication; the Public Printer, and those employed to perform the public printing for the Confederate and State governments; *every minister of religion* authorized to preach according to the rules of his sect and in the regular discharge of ministerial duties, *and all persons who have been and now are members of the Society of Friends, and the Association of Dunkards, Nazarenes*

*and Mennonites, in regular membership in their respective denominations; provided members of the society of Friends, Nazarenes, Mennonites and Dunkards shall furnish substitutes or pay a tax of \$500.00 each into the public Treasury; all physicians who now are and for the last five years have been in the actual practice of their profession; all shoemakers, tanners, blacksmiths, wagon-makers, millers and their engineers, millwrights skilled and actually employed at their regular vocation in the said trades, habitually engaged in working for the public, and whilst so actually employed; provided said persons shall make oath in writing that they are so skilled and actually employed at the time at their regular vocation in one of the above trades, which affidavit shall only be prima facie evidence of the facts therein stated; provided further that the exemption herein granted to persons by reason of their peculiar mechanical or other occupation or employment, not connected with the public service, shall be subject to the condition that the products of the labor of such exempts, or of the companies and establishments with which they are connected, shall be sold and disposed of by the proprietors at prices not exceeding seventy-five per cent upon the cost of production, or within a maximum to be fixed by the Secretary of War, under such regulations as he may prescribe; and it is further provided that if the proprietors of any such manufacturing establishments shall be shown upon evidence to be committed to and judged of by the Secretary of War to have violated or in any manner evaded the true intent and spirit of the foregoing proviso, the exemptions therein*

granted shall no longer be extended to them, their superintendents or operatives in said establishments, but they and each and every one of them shall be forthwith enrolled under the provisions of this act, and ordered into the Confederate army, and shall in no event be exempted therefrom again by reason of said manufacturing establishments, or employment therein; all superintendents of public hospitals, lunatic asylums, and the regular physicians, nurses and attendants therein, and the teachers employed in the institutions for the deaf, dumb and blind; in each apothecary store now established and doing business, one apothecary in good standing, who is a practical apothecary; superintendents and operators in wool and cotton factories, paper mills, and superintendents and managers of wool-carding machines, who may be exempted by the Secretary of War; provided the profits of such establishments shall not exceed seventy-five per cent upon the cost of production, to be determined upon oath of the parties, subject to the same penalties for violation of the provisions herein contained as are hereinbefore provided in case of other manufacturing and mechanical employments; all presidents and teachers of colleges, academies, schools and theological seminaries, who have been regularly engaged as such for two years previous to the passage of this Act; all artisans, mechanics and employés in the establishments of the Government for the manufacture of arms, ordnance, ordnance stores, and other munitions of war, saddles, harness and army supplies, who may be certified by the officer in charge thereof, as necessary for such establishments; also all artisans, mechanics

and employés in the establishments of such persons as are or may be engaged under contracts with the Government in furnishing arms, ordnance, ordnance stores, and other munitions of war; provided that the chief of the Ordnance Bureau, or some ordnance officer authorized by him for the purpose, shall approve of the number of the operatives required in each establishment; all persons employed in the manufacture of arms or ordnance of any kind by the several States or by contractors to furnish the same to the several State Governments, whom the Governor or Secretary of State thereof may certify to be necessary to the same; all persons engaged in the construction of ships, gun-boats, engines, sails, or other articles necessary to the public defense under the direction of the Secretary of the Navy; all superintendents, managers, mechanics and miners employed in the production and manufacture of salt to the extent of twenty bushels per day, and of lead and iron, and all persons engaged in burning coke for smelting and manufacture of iron, regular miners in coal mines, and all colliers engaged in making charcoal for making pig and bar iron, not to embrace laborers, messengers, wagoners, and servants, unless employed at works conducted under the authority and by the officers or agents of a State, or in works employed in the production of iron for the Confederate States; one male citizen for every 500 head of cattle, for every 250 head of horses or mules, and one shepherd for every 500 head of sheep, of such persons as are engaged exclusively in raising stock: provided there is no white male adult not liable to military duty engaged with such person in raising

said stock; to secure the proper police of the country, one person as agent, owner or overseer on each plantation of twenty negroes, and on which there is no white male adult not liable to military service; and furthermore for additional police for every twenty negroes on two or more plantations, within five miles of each other and each having less than twenty negroes, and on which there is no white male adult not liable to military duty, one person, being the oldest of the owners or overseers of such plantations; and such other persons as the President shall be satisfied on account of justice, equity, or necessity, ought to be exempted, *are hereby exempted from military service in the armies of the Confederate States*; and also a regiment raised under and by authority of the State of Texas for frontier defense, now in the service of said State, while in such service; provided further that the exemptions herein above enumerated and granted, hereby shall only continue whilst the persons exempted are actually engaged in their respective pursuits or occupations.

Section 2. Be it further enacted, that the Act entitled, "An Act to exempt certain persons from enrollment for service in the armies of the Confederate States," approved April 21, 1862, is hereby repealed.

Approved Oct. 11, 1862.

From the Official Records of the Union and Confederate Armies, Series 4, Vol. 2, pages 160-162.

National Library, Washington, D. C.



## ANNUAL MEETING OF 1862

[In Brother Kline's own handwriting we have the following account of the Annual Meeting of 1862, including his journey and meetings by the way. He had been released from the guardhouse April 18 and on Thursday, May 29, he started to the Annual Meeting.]

Bowmans Mill, Rockingham Co., Va.,

July 2nd, 1862.

My dear Brother: I embrace the opportunity to inform you, and, through the *Visitor*, all the Brethren North and West that Brother John Wine and myself, as well as Brother Abram Kline, have arrived home safe, and in reasonable health as well as our brethren and families, thank the Lord.

OUR JOURNEY:—On the 29th day of May, 1862, Brother John Wine and myself started West for the Annual Meeting in the midst of all the surrounding difficulties. On the evening of the 30th, after having traveled over rugged paths and through part of the army of General Fremont, we came to the house of Brother Martin Cosner, who with the dear sister received us with joy and kindness. After having a pleasant interview and night's lodging, we started in the morning of the 31st and came to our Brethren Thomas Clark, Sr., and Thomas Clark, Jr., on the Alleghany Mountain, where we remained over Sunday, holding several meetings in the neighborhood. On the 2nd of June, after enjoying much the fellowship of our brethren as many as we saw, we started for Oakland Station in company with Brother Clark, who brought our horses back to his house to keep till our

return. At 11:30 we took the cars, and arrived at five P. M. in Bellaire, Ohio, where we stayed all night at the Eagle tavern. On the morning of the 3rd we took the cars and came to Dayton between three and four o'clock, and not finding conveyance to go out into the country, we stayed all night with Brother and Sister Yost. In the morning of the 4th we visited several acquaintances in Dayton, after which we took the cars and came to Brookville Station. We dined with friend Garst and then came to the place of meeting, where we found many brethren and sisters engaged in fixing the tent, and making preparations of different kinds for the meeting. In this neighborhood we visited friends and brethren, having a number of meetings, when on the 7th we came back to the place of meeting where preaching commenced and continued till Sunday evening. On Monday morning the brethren entered into the business of the church, public preaching still going on till sometime in the afternoon, when the Standing Committee was ready to report and deliver the queries to the sub-committees. On the afternoon of the 11th the business of the church was completed and the meeting came to a close. It was a solemn parting indeed. Many who had the social enjoyment of the Brethren at this meeting had to part with the sad thought of probably never to meet any more in this world. But how cheering the thought that if we be faithful, we shall meet in that happy region where parting will be no more.

After the close of meeting we were taken to the home of our sister, the widow of Benjamin Miller, where we were kindly entertained, and on the morning

of the 12th they brought us to Dayton, whence we were taken to the home of Brother Abram Young who brought me to Midway to Brother Henry Zimmerman's, where I lodged that night. On the morning of the 13th Brother Zimmerman brought me to Osburg Station, where were Bro. John Wine and others, some on the cars, and some by private conveyance, and here we started together for Forest Station, where, after the train arrived, we found that other brethren were on board, some from Ohio and some from Pennsylvania, among whom was Brother John Umstead. So all together we went toward Pittsburg, the brethren in Ohio stopping off by groups at their respective stations, where we arrived at two in the night. From Pittsburg we continued by railway to Greensburg, Pa., where Brother Jonathan Lichty, John Wine, Abram Kline and myself, at daybreak, left the cars, ate our breakfast, and in a hack came to Brother Abram Myer's, near Mt. Pleasant, then to Brother Martin Myer's in Milford church, where some of us stayed all night. Next morning being Sunday, we came to the meetinghouse where the brethren had a love feast. We had a fine meeting—several persons were baptized. Here we met our Brother Jacob Thomas from Preston county, Va. That night we stayed with Brother Jacob Miller, and next morning we came to Brother Daniel Miller's, near the Elklick meetinghouse, where we stayed till next morning, the 17th, when a love feast was held that day—three persons were baptized. We continued here yet the 18th to attend with Brother Thomas as a committee to settle some church business. After coming to an

amicable adjustment of the difficulties, we came to Brother David Beechly's, who next morning brought us to Frostburg, Md., where we took the cars to Cumberland, thence to Oakland, where on the morning of the 20th we hired a spring wagon, went to Brother Clark's, got our horses and came that evening down over the Alleghany to Brother Michael and Thomas D. Lyon's, where we stayed all night and spent the time pleasantly with the brethren and sisters. On the 21st we came on to Enoch Higher's, visiting on the way our old blind Sister Parks. At Higher's we took dinner, much delighted to see Sister Higher, not having seen her for some time. We then came to Brother John Mongol's where we stayed all night, and on the morning of the 22nd we took up our journey and might have reached home that evening, but a rain came up and we turned aside to Brother Michael Wine's in Brock's Gap. Next morning, the 23rd, we came across the mountain path, where we parted, Brother John Wine toward his home and I towards mine, where I arrived at about nine o'clock that day, thank the Lord.

Times, my dear brethren, are truly dark with dangers, and uncertain. What will be the final result none can tell. Our brethren have much to pay, so that it will be a considerable burden on all—those that are able have paid from \$800 to \$1,500 for substitutes, and now to help those that are not able to pay the \$500 fine to get them free is hard. It may wean us off from the worldly treasure.

So now, my dear brethren, I recommend all, both North and South, East and West, into the hands of

God. May his mercy and grace be with us all, and may the Lord so overrule things that peace and amity might be restored. Farewell, brethren. Pray for us when you approach the throne of grace. My greeting to you all. Amen.

JOHN KLINE.

## PAYMENT OF FINES AND THANKSGIVING

In his memorandum book of 1862-3, Brother Kline records the names of those who paid the military fine in Linville Creek congregation, giving the amount received and the amount paid by him in each case; and where the amount received did not equal \$500, he advanced the difference, or borrowed the money and squared the account agreeably to the following entry:

“ December 30th, 1862.

“ I paid to Mr. Woodward, the Receiver of fines, \$500 for each of the following persons:

Harvey Fifer.	George W. Ritchie.
Philip Baker.	William Ford.
Adam Ritchie.	John A. White.
Samuel R. Wine.	George Rodecap.
George Smith.	Adam Andes.
James W. Fitzwater.	John B. Kline.
William Spitzer.	Isaac Kline.
Henry W. Moyers.	George Kline.
Jacob Fitzwater.	Samuel Kagey.

Then, on New Year's Day, 1863, the following is recorded in his memorandum book:

“ January 1st, 1863.

“ FAST AND THANKSGIVING DAY.

“ The Brethren meet at Linville Creek meetinghouse in thanksgiving for the Lord's kind overruling hand so affecting *our Congress* that we were exempted from military duty by paying a fine.”

Thus the eventful year, 1862, closed with a settlement of accounts, and the New Year opens with thanksgiving.

## EXEMPTION OF NONRESISTANTS FROM MILITARY DUTY BY UNITED STATES GOVERNMENT IN 1903

REFERENCE has been made to the Constitution of the United States as the great Charter of American Liberty, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

This was supplemented by an Act passed by the Senate and House of Representatives, and approved by the President, January 21, 1903, entitled an "Act to promote the efficiency of the military and for other purposes." The Act contains twenty-six sections,—the first and second are given below. We call particular attention to the *proviso* in Section 2:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the militia shall consist of every able-bodied male citizen of the respective States, Territories, and the District of Columbia, and every able-bodied male of foreign birth who has declared his intention to become a citizen, who is more than eighteen and less than forty-five years of age, and shall be divided into two classes—the organized militia, to be known as the National Guard of the State, Territory, or District of Columbia, or by such other designations as may be given them by the laws of the respective States, or

Territories, and the remainder to be known as the Reserve Militia."

"Section 2. That the Vice-President of the United States, the officers, judicial and executive, of the Government of the United States, the members and officers of each House of Congress, persons in the military or naval service of the United States, all customhouse officers, with their clerks, postmasters and persons employed at any ferry on a post road, artificers and workmen employed in the armories and arsenals of the United States, pilots, mariners actually employed in the sea service of any citizen, or merchant within the United States, and all persons who are exempted by the laws of the respective States and Territories, shall be exempted from militia duty without regard to age: PROVIDED, THAT NOTHING IN THIS ACT SHALL BE CONSTRUED TO REQUIRE, OR COMPEL ANY MEMBER OF ANY WELL-RECOGNIZED RELIGIOUS SECT OR ORGANIZATION AT PRESENT ORGANIZED AND EXISTING WHOSE CREED FORBIDS ITS MEMBERS TO PARTICIPATE IN WAR IN ANY FORM, AND WHOSE RELIGIOUS CONVICTIONS ARE AGAINST WAR OR PARTICIPATION THEREIN, IN ACCORDANCE WITH THE CREED OF SAID RELIGIOUS ORGANIZATION, TO SERVE IN THE MILITIA OR ANY OTHER ARMED OR VOLUNTEER FORCE UNDER THE JURISDICTION AND AUTHORITY OF THE UNITED STATES."

This Act stands as a monument to the enlightened Government of the United States, and as an example for all other nations.

D. H.



## MEMORIAL

*"To the Honorable The Legislature of Virginia:*

"Your petitioners, members of the Religious Society of Friends (called Quakers), desire respectfully to call your attention to that portion of the Governor's Message in which he recommends the repeal of the law exempting certain Religious Denominations from military duty by payment of a tax.

"In his remarks on the subject, the Governor, doubtless unintentionally, does great injustice to, at least one of those Sects, the Friends. He assumes that the payment of said tax is an acknowledgment on the part of those paying it that some aid is due from them to the Government in the prosecution of the war: on the contrary we have paid said tax under protest, it being one of the established principles of our Society from its rise unto the present day, that a Christian has no right to take up the weapons of carnal warfare for *any* earthly consideration; yet we believe it our duty as good citizens, 'To be in subjection to the powers that be,' and as the exemption law, both of the Confederate and State Governments omitted to make any provision for distraint where the tax was not paid, it seemed to present the subject in a manner similar to that in which the Savior directed the tribute money to be paid—'That we offend them not.'

"The discipline of every Yearly Meeting of our Society prohibits its members from taking part in any way in war; from mustering, or paying any fine imposed for not mustering, requiring its members in

all such cases, quietly to submit to any distrains for said fine, and prohibiting them from concealing their property, or in any way evading said laws.

“ We believe that the Constitution of Virginia does, in those clauses which secure to every man the right to worship God according to the dictates of his own conscience, afford ground for exemption to the members of our Society, as it is well known that we worship God not only as ‘ Wonderful, Counsellor, The Mighty God, The Everlasting Father,’ but also as the ‘ Prince of Peace.’ Therefore a bill exempting those who worship him as the Prince of Peace, to wit: Friends and Dunkers (Brethren), instead of being unconstitutional as the Governor suggests, would, it seems to us, only be a provision to carry out the great principle set forth in the Virginia Bill of Rights, Sec. 16, viz: ‘ That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other;’ and we have come to ask Christian charity at your hands, because, while we judge not for others, for ourselves we believe that by taking up the weapons of carnal warfare, even in the defense of our dearest rights, or life itself, we would endanger the welfare of our immortal souls.”

The Petition then quotes freely from the early Church Fathers, Authors, and Reformers to prove that this belief is not original with the Friends; and

produces from the prophecies of the Old and precepts from the New Testament, the Scripture in support of Peace Principles, much of which has already been given in this Work. It closes as follows :

“ We have thus endeavored in meekness, to render a reason of the hope that is in us, and trust that the honorable Legislature of Virginia will not be behind the Roman Government, which under several Consuls, allowed exemption to the Jews from military duty on account of their religious scruples, and seeing that we are a peaceable people, ever desiring to render unto Cæsar the things that are Cæsar’s, we pray that we may be allowed the privilege under the Government of this noble Old Commonwealth, which we honor and love, as loyal and true citizens should, to render unto God the things that are God’s according to the convictions of our consciences, and therefore pray that we may be required to perform no military duty; for we consider the throwing up of a battery, or the driving of an ammunition or other team, as much an act of war as fighting in the ranks. We own no God but the God of Love, Truth, Peace, Mercy and Judgment, whose blessings we invoke, and whose wisdom we implore to be with you in your legislative deliberations.

“ Signed on behalf and by direction of Virginia Half-Year’s Meeting of the Religious Society of Friends held at Richmond the fifth day of the tenth month, 1863.

“ JNO. B. CRENSHAW, *Clerk.*”

We congratulate the friends of peace upon the production of this splendid testimony. We are indebted

to Bro. John Forrer and his friends for preserving the Memorial and to Bro. Michael Zigler for obtaining a copy. All things come to them who work, and pray, and wait. May Peace like a river flow on and on forever, from the mountains to the sea, over valley, over lea, till each hilltop, every plain, shall sing the praise of Jesus' name.

D. H.

*Broadway, Va., January 1, 1907.*

[FINIS.]



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